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4. The fire is produced from the Arani. All eatables provided for the sacrifice are divided into two groups—one to be used in the rite itself and the other for the use of the Brahmanas that come to witness it.

5. After the performance of the Deekshaneeya Ishti (a minor sacrifice preliminary to the consecratory vow) the sacrificer takes upon himself the Deeskha (the vow of Initiation).

6. He is shaved, takes his bath and cleans the teeth with a twig of the fig tree.

7. He bathes again and along with his wife, clothes himself in new garments to the recitation of the prescribed manthras (except in case of the wife).

8. The couple partake of very dainty food to the full.

9. The body is smeared all over with butter; the eyes are painted with collyrium; a girdle of munja grass, a turban and an upper cloth are given him. The skin of the black antelope hangs on his back, while his hand grasps a staff of the fig tree.

10. The prepared milk known as Vrata is given in separate vessels to the sacrificer and his wife to drink.

11. They keep awake the whole night listening to holy themes.

Prayaneeyahas.

1. It begins with an expiatory rite towards any unconscious lapses in the rites of the previous day.

2. Next follows the Prayaneeya Ishti.

3. The soma creeper is bought of a Brahmana in exchange for ten articles, placed in a cart and brought with great pomp near the Ahavaneeya fire-place.

4. An Ishti of hospitality is performed in honor of king Soma.



The priests dip their hands in clarified butter and swear to preserve the utmost cordiality among themselves to the end of the sacrifice.

6. Thereafter, the Pravargyasambharana (preparing the materials for the Pravargya) takes place, which is followed by the Pravargya itself, when goat's milk, cow's milk and curds are mixed and offered into the fire, the Hotha reciting meanwhile 150 Riks and the Adhwaryu making libations in the Ahavaneeya fire.

7. Next comes the upasad, an Ishti in which clarified butter is offered into the fire.

8. And lastly, the Nama-subrahmanya-ahvana when the priest known as Subrahmanya calls upon Indra to come down—days from then to receive his portion of the offerings in the—sacrifice performed by—.

9. The evening closes with a Pravargya and an Upsad as before.

Pravargyahas.

1. Two Pravargyas and two Upasads.
2. In the interval between these, the Agnivedi (Fire-altar) is constructed.
3. The Subrahmanya-invocation.

Agneeshomeeyahas.

1. Two Pravargyas and two Upasads in succession.
2. The vessels and the materials used in the Pravargya are placed first on the Uththaravedi, then on the Samrat Asandi and carried away after having been placed thrice on the ground meanwhile. The Prasthotha sings Samans the while.

3. The fire is conveyed from the Ahavaneeya altar (Darsapoornamasa) to the Uttharavedi, the Hotha reciting Riks the while.



4. The Havirdhana carts are placed north and south of the Havirdhana ground, the Hotha reciting the manthras all the time.

5. The Darbha (sacred grass) to be used in the sacrifice is prepared with manthras.

6. The Dhishnis (seats) are constructed for the Maithravaruna, Hotha, Brahmanachhamsi, Potha, Neshta, Achhavaka and Agneedhra respectively.

7. The Agneeshoma-pranayana, during which king Soma is taken to the Havirdhana ground and the fire from the Ahavaneeya altar to the Agneedhra-mantapa.

8. The Avanthara-deeksha-visarjana (relief from certain incidental vows); the fingers of the sacrificer, closed with appropriate manthras after the vow of initiation is taken, are opened two on the same day and the rest on this day.

9. The sacrificer and his wife drink of the milk *vratha* after which they take nothing to the end of the sacrifice.

10. The Agneeshomeeya-pasu-prayoga. The Hotha recites manthras, when the sacrificial stake is planted; the animal is dedicated to the Devas. Certain offerings are made into the fire to ensure high regions for the animal.

11. The fire is churned from the Arani and united with the Ahavaneeya-fire. The animal is tied to the stake and the Agneedhra goes round it with the fire in his hands while, the Maithravaruna recites hymns from the Rig Veda. The animal is taken to the Samithra (slaughtering-place) the Hotha and the sacrificer reciting manthras the while. It is put to death with its head to the west, and the legs to the north, without the least noise. Expiatory offerings are made into the fire if it gets afraid or lies down or voids excretions. They sprinkle water on its eleven limbs and the Adhvaryu propitiates its pranas. The rope with which it was tied should be thrown into the Chatvala. Manthras are



chanted while its omentum (vapa) is taken out, spread upon thorns and taken to the Ahavaneeya fire-altar, where the Vapa-homa (offering into the fire the omentum) takes place.

12. As usual, the invocation to Subrahmanya comes next.

13. They bring the Vasatheevari water.

14. The offering of cooked rice (Purodasa) to the deities of the animal is made ; while, the Anga-yaja (offering into the fire pieces from the limbs of the animal) closes the day.

Suthyahas.

1. The Upagraha-sadana (the preparation of the secondary *Grahas*. The vessels in which the Soma juice is kept are called *Grahas* as also the Devas to whom they are offered).

2. The Hotha recites the Prathar-anuvaka, while the Prathiprasthatha gets ready the Purodasa for the morning Savana.

3. The Soma-juice is extracted and kept in the prescribed vessels.

4. The Hotha recites the Bahishpavamana-sthuthra which is followed by the taking of the Aswinee-graha and the Agneya-pasu-prayoga (similar to that of the previous day).

5. The morning Savana :—

Udgatha.

Hotha.

a. Bahishpavamana-sthothra.	a. Ajya-sasthra.	...	I		
b. Ajya-sthothra.	...	I	b. Prauga-sasthra.	...	
c. Do.	...	II	c. Ajya-sasthra.	...	II
d. Do.	...	III	d. Do.	...	III
e. Do.	...	IV	e. Do.	...	IV

6. Midday-savana is conducted like the morning savana.

*Udgatha.*

- a. Madhyandina-pavamana
sthothra.
- b. Prishtha-sthothra .. I
- c. Do. ... II
- d. Do. ... III
- e. Do. ... IV

6 *Evening savana.**Udgatha.*

- a. Arbhava-pavamana
sthothra.
- b. Yagna-yagneeya-sthothra.

Hotha.

- a. Maruthvathee-sasthra.
- b. Nishkevalya-sasthra.
- c. Do. II (Maithra
varuna).
- d. Do. III Brahmanach-
hamsi).
- e. Do. IV. (Acchavaka).

Hotha.

- a. Vaisvadeva-sasthra.
- b. Agnimarutha-sasthra.

The Avabhritha day.

(a) The Avabhritha Ishti is performed, during which all the offerings are made into the water and not into the fire. The sacrificer and his wife get into the water, rub each other's backs, bathe and come back to the sacrificial hall.

(b) The Udayaneeya Ishti and the Maithravaruna—ameeksha.

(c) The Garhapathya fire is absorbed into the Arani.

(d) The sacrificer and his wife go to their abodes in great pomp surrounded by the priests.

Thus the Agnishtoma is the Prakrithi or type of the seven Soma-yagas; the rest are but modifications of this. I give below only those points wherein it differs from the Aswamedha.

1. None but the king is qualified to perform the Aswamedha—"The king who is a Sarvabhauma should perform a horse-sacrifice—*Sruthi*. "He who performs a horse-sacrifice destroys all his sins; destroys the sin of a Brahminicide"—*Sruthi*.

2. "It has three Savana (pressing) days. The sacrificial hall should be in holy spots like the Pushkara-vana, the



Gauthama-yana, the Varanasi, the Kurukshethra and the Naimisaranya.

3. "It should begin on the eighth day of the bright fortnight in the month of Phalguna; or on the ninth.—*Kalhyaya-na-srautha-soothra*, XX, 2.

4. He must make a declaration (Sankalpa)—"I mean to perform the Aswamedha-yaga on the morning of the full-moon day in the month of Chithra."

5. The Somapravaka chooses the priests in their own dwellings. The Sangrahini Ishti is performed, to which are brought upon chariots, elephants or horses the Adhwaryu, the Brahma, the Hotha, and the Agneedhra, attended by the king's officials. On the full-moon day of the month of Vaisakha, a bull is offered to the Prajapathi; to be present at which the Maithra-varuna and the Prathi-prasthatha are similarly brought. On the next new moon day the Udgatha is invited with like ceremony. When the next spring comes about, the Deekshaneeya Ishti is performed, when the Prasthatha is brought with honour to sing the Saman. Within three days from the commencement of the Deeksha (consecration), the other eight are brought in—Brahmanachamsi, Achhavaka, Neshta, Prathihartha, Gravasthuth, Potha, Unnetha and Subrahmanya.

6. Water from the skies, from wells, from tanks, and from rivers are brought from the four quarters to be used in cooking the food on the Brahmaudana day. It is partaken by the Adhwaryu, the Brahma, the Hotha and the Udgatha, each receiving one thousand gold coins as a fee. What remains of the clarified butter mixed with the food is used to soak a cord made of munja grass about 15 yards long. The sacrificial horse is tied with it.

7. The animal should be white in the fore parts of its body and black in its hind parts—*Ib.* 34. It must not be allowed to approach the mare.



8. The Sangrahani Ishti is performed on the full-moon day of the month of Chithra ; the Thraidhathavi Ishti comes on the full-moon day of the month of Vaisakha in the next year ; the Deekshaneeya Ishti is begun thereafter, and is completed in seven days ; the Deeksha ceremonies require 3 days over it. The next day is the Prayaneeyahas, on which the invocation to Subrahmanya begins. Till then the priests may be brought in. The Brahmaudana is performed on the next day after the Sangrahani. The horse is tied with a cord of munja grass and taken to the bathing place along with a dog adorned with two natural whirls of white hair above the eyes. The aunt's son of the sacrificer on his father's side goes before it, the son of his younger aunt goes behind it, followed by a harlot's son with a black pestle in his hand. When the dog and the horse are in the water at a depth where the dog's feet do not touch the bottom, the Adhwaryu orders the harlot's son to strike to it dead with the pestle. It is placed at the feet of the horse and then thrown away to the right. The horse is then bathed and taken to the bank. Hundred sons of crowned monarchs assist the Adhwaryu in sprinkling the horse with consecrated water, their faces turned to the west ; hundred sons of kings who are not eligible for the crown stand with the Brahma and sprinkle it facing the north ; hundred charioteers and heads of villages assist the Hotha to sprinkle it, facing the east ; while hundred Kshattas (born of vaisyas and soodras) and hundred heads of the royal treasury help the Udgatha to sprinkle it facing the south ; thereafter, the Adhwaryu sprinkles it on all sides.

9. Offerings are made into the fire to the recitation of the horse's names, deeds and form ; after which it is let loose.

10. Hundred armed princes, heir-apparents to royal crowns, follow it on splendid chariots ; hundred uncrown-



ed princes, hundred vaisyas (merchant classes) and hundred soodras. As it would naturally travel far that night when the mood is upon it, and as there would be no one who could efficiently take care of it, it is taken on the first evening to a charioteer's house, where Dhrithi-homas are performed in its hoof-marks: this is intended to bring back the animal to the tethering spot at night wherever it may wander during the day; and it would stay there till morning. If it is any how lost, another animal of the same age, form and colour should be procured.

11. Every morning to the end of the year the sacrificer should offer to the God Savitha, food cooked in eight pot-sherds (ashtakapala). At mid-day, another offering is made of food cooked in ten pot-sherds to Savitha and Prasavitha. During the afternoon, an offering is again made to Savitha in twelve pot-sherds. In the twelfth month the horse comes back and is stabled in a pen built of fig wood.

12. From the Brahmaudana day to the end of the Aswamedha, the sacrificer makes over all his powers to the Adhwaryu, who sees to the preparation of the sacrificial materials, to the invitation of quests, to the appointment of officials and servants and to every detail of the rite. The preparation of the fire named Ukha on the last new-moon-day of the previous year and the other rites as the Thraidhathavi and the Deekshaneeya Ishti should be performed in the sacrificial ground itself.

13. On the new-moon day of the next month of Phalgun, the sacrificer enters the sacrificial hall with the priests to the music of the conch, the drum, the tabor, and the flute, while holy Brahmanas bless him in Vedic hymns.

14. Twelve Pravargyas and twelve Upasads are to be performed on the three days.

15. At night-fall on the first day after the completion of the Pathnee-samyajana, the 36 Adhwaryus seat them-



serves on high lofts made of fig tree and offer into the Ahavaneeya-fire all night without intermission food, clarified butter, and eight other prescribed articles in ebony ladles with long handles.

16. On the Aupavasathya day are the sacrificial posts planted. Near the Agnivedi (fire-altar) is planted a post by name Agnishtha, 21 breasts long and made of Sleshmathaka wood.

17. On the second day during the Ukthya rite with 21 sthomas, the priests take the horse with them while they recite the Bahishpavamana-manthra. They instal it in the place of the Udgatha. A mare is placed before it. The neighing of the horse is taken to stand for the chant for the Sama Veda, while the reply of the mare is taken to represent the chant by the Udgatha and his assistants. Then, the Adhwaryu says "This horse is verily fitted to participate in this sacrifice, for, it can perform the functions of the Udgatha." Then they take hold of its tail and walk round the fire.

18. It is tied to the post known as Agnishta ; and as the other sacrificial animals are considered to be its members they too are tied to the same. It should be visualized mentally (a thought form must be made) that a sheep with a black neck is tied to the horse's forehead ; an animal dedicated to Poosha is tied behind it ; another animal dedicated to Indra and Poosha is tied above the horse ; two sheep with black throats dedicated to Agni are tied to the fore-legs of the horse ; two animals dedicated to Thwashita and with thickly coated thighs are tied to the thighs of the horse ; two animals with white backs are dedicated to Brihaspathi and tied to the hind-legs ; an animal with white-spotted stomach is dedicated to Dhatha and tied to the knees ; while a white sheep is dedicated to Soorya and tied to the tail.



19. Hundred tame animals are tied to the twenty stakes ; and the rest to the Agnishtha. Wild animals should be taken round the fire and set free ; while the tame ones should be put to death and offered unto the fire. Then the sacrificial horse is tied by the priests to the right side of the yoke of a chariot, with a horse on each side of it. The royal flag is hoisted and the sacrificer taking his place in it, fully armed and panoplied, drives north to the water's edge. Before the horse is yoked to the chariot, the queen adorns it with gold ornaments on the front ; the Vavatha with silver ornaments on its eastern flanks ; the Parivriti with ocean products on the west, while the princesses with conch-shells and the like deck its tail. Then the Mahishi spreads clarified butter over it with Guggulu twigs, the Vavatha with reeds and the Parivirithi with munja grass. When it had been given a bath and adorned as above, it is brought to the sacrificial hall and made to partake of the food set apart to Prajapathi.

20. The ladle named Thejani should be used to receive the horse's blood ; it is not so in the case of the other animals. The flesh of the sacrificial horse is placed upon a platter plaited with the twigs of aquatic plants, while platters made of Plaksha twigs are used in the case of other animals. Tame animals should be tied to the sacrificial posts ; the wild ones should be placed in the intervals between the posts securely bound with cords ; turtles, serpents and the like should be kept in cages.

21. The *Brahmodya*—The Brahma takes his place south of the Agnishtha post and the Hotha north of it. The following dialogue is carried on between them :—

Brahma.—What animate thing existed at first ?

Hotha.—The Akasa, for from it come the rains.

B.—What is the most beautiful of things ?



H.—The moon-light night adorned with stars.

B.—What is Pilippila (the noise made by a large crowd of people talking at the same time)?

H.—Sree or material prosperity (a wealthy man's house is thronged with countless persons who depend upon him, and there alone can you hear such a sound).

B.—Who travels (sun) alone?

H.—Soorya.

B.—Who is born again?

H.—Chandra (Moon)

B.—What is the best remedy against cold and snow?

H.—Agni.

B.—What is the ground in which the seed is sown?

H.—The earth.

B.—What is the most excellent spot of it?

H.—The Yaga-vedi (sacrificial altar).

B.—Which is the navel of the earth?

H.—Yagna.

B.—What is the essence of the strong horse?

H.—Soma.

B.—What is the limit of speech?

H.—Brahman.

22. The Prathi-prasthatha conducts the king's wives to the sacrificial hall. Thrice from right to left, thrice from left to right and thrice again from right to left they go round the horse. Then the Adhwaryu makes the queen lie by the side of the horse, covers them both with white silk and recites the manthras beginning with *Amba! Ambaly Ambike!* The Deva who is invoked to take possession of the horse would bless her with offspring.

23. Then, the queen draws three lines upon the horse's stomach with golden needles, the Vavatha with silver ones and the Parivrithi with those made of iron. *Ib.* 152, 153, 154, 160.



24. The sacrificial horse is to be cut with golden knives, while iron ones should be used in the case of the other animals.

25. A blanket smeared with clarified butter is covered with a rug of fur; a bed adorned with gold is spread upon it; a golden plank is placed on the top; and the sacrificial horse is made to lie down upon it before he is put to death.

26. It has no vapa (omentum), but a lump of flesh by name Chandra takes its place; and is offered in the fire—*Ib.* 186, 190.

27. At the close of the Aswamedha the sacrificer goes back to his abode and performs twelve Brahmaudanas.

28. The Mahishi (queen) is she who is crowned and anointed along with the king. Vavatha is the woman whom he has taken into his bed out of love; she who occupied that place before her is known as Parivrithi; while the daughter of a messenger is titled Palakali. *Ibid.* XII.

Rig-veda I. 162, 163 deal with the sacrificial horse in the Aswamedha. Its thirty-four ribs symbolise the twenty-seven stars and the seven planets.

Brihad-aranyako-panishad gives the following symbolical interpretation of the sacrificial horse.

“Oh! The dawn in truth is the head of the sacrificial horse. The sun is the eye; the wind the breath; the fire under the name Vaiswanara, the open mouth; the year the body of the sacrificial horse. The heaven is the back; the atmosphere the belly; the earth the footstool (hoof); the quarters the sides; the intermediate quarters the bones of the sides; the seasons the members; the months, and the half-months, are the joints; day and night the feet; the constellations the bones; the sky the muscles; the half-digested food the sand; the rivers the arteries and veins; the liver and spleen the mountains; the herbs and trees the various kinds of hair.



The sun as long as he rises, is the fore part of his body ; the sun as long as he descends, is the hind part of the body. The lightning is like yawning ; the shaking of the members is like the roaring of the thunder ; the passing of urine is like the rain of the clouds ; its voice is like speech.

2. The day is the Mahima placed before the horse ; its birth-place is the eastern sea ; the night is the other Mahima which is placed behind the horse ; its birth place is the western sea ; these Mahimas are placed around the horse. The horse under the name of Haya carried the Gods ; under the name of Vajee, the Gandharvas ; under the name of Arwa, the Asuras ; under the name of Aswa, the men. The sea is its companion, the sea its birth-place. [On this Sankara comments as follows :—]

Introduction.

The knowledge of the ceremonies regarding the sacrifice of the horse is required by those who are not fit to perform it, that they may obtain by this knowledge the same reward. The Aswamedha, with a description of which this Upanishad opens, does not properly belong to it. Kings alone are entitled to perform it ; but the Brahmanas and others may obtain by knowledge the reward of the sacrifice.

Q.—The Vedic texts “ By knowledge or by holy actions the mentioned reward may be obtained ” and “ He who overcomes even this world ” teach us that knowledge is but a kind of work.

A.—No. Such passages as “ Who offers the sacrificial horse ” and “ Who knows him thus ” (who knows the sacrifice of the horse to be an emblem of Prajapathi) leave it optional to perform that sacrifice either by knowledge or in reality. Again, this knowledge is also mentioned in the second part of the Sruthi which treats upon knowledge.



Further, a similar representation is made by other ceremonies also. Hence, it follows that from knowledge alone is derived the reward of the horse-sacrifice. The chief of all ceremonies however is the Aswamedha, because its reward includes the universal and the special state of the Prajapathi. (The universal state is Hiranyagarbha as the Soul of the Universe or the Iswara who rules all; the special state is Hiranyagarbha as present in every individual. Here the special state means the state of a special divinity).....

The sacrifice is represented under the emblem of a horse on account of the eminence of the horse, which again is derived from the sacrifice bearing its name and from its being the representation of Prajapathi.

Commentary on the text.

The *dawn* means here the hour of Brahma.

Is the head, from its being the principal time; for the head is the principal part of the body. To purify the animal representing in its members the various parts of the ceremonies, time and the other conditions of the sacrifice are typified by the head and the other parts. It is represented as Prajapathi by giving it the emblems of Prajapathi; for, the representation of the animal by time, the worlds and the divinities are their representation as Prajapathi; for, this is the nature of Prajapathi, as Vishnu and other deities are represented under the form of an image.

The sun is the eye, as nearest to the head and as being the tutelary deity of the eye, (as the eye is nearest to the head, so the sun is nearest to the dawn. This is the point of their assemblance—*Anandagiri*).

The wind is the breath, from its identity with it. *The mouth is fire*, under the name of *Vaiswanara*; Vaiswanara



is the special name of Agni, meaning "he whose mouth is wide open". Agni is also the deity of the mouth.

The year is the body, the year which contains twelve or thirteen months. The year is the body of the members of time, for, the body is in the midst of the members as the Sruthi says.

The heaven is the back, both being placed alike above.

The atmosphere the belly, both being hollow. The quarters, although four, are the two sides by the similarity of both. This comparison is not improper for the reason that the number of both is different; for, as the two sides of the horse are turned to all quarters, there is no fault in it.

The seasons are the members, from the similarity of the parts of the year with the members of the body.

Days and nights the feet. The plural is here used to denote the difference of days, as days of Prajapathi, of the Devas, of the Pithris and of men. *Feet*, because the body of time proceeds with the days and the nights.

The constellations resemble the bones in being white.

The sky meaning here the clouds of the sky, are the muscles; because water or blood oozes out from them.

The half-digested food is the sand, because the separate parts are similar.

The rivers are the arteries and veins, because both ooze out.

The liver and the spleen are the mountains—Two pieces of flesh to the right and to the left of the heart, so called from their hardness and height. The herbs and the small plants are the hair on the body; the trees are the hair on the head, owing to their likeness.

The sun rising until noon is the forepart of the horse above the navel; the sun descending from the midst of his



course is the other half. The hips and loins form their respective similarity.

The lighting is like the yawning. The mouth when it suddenly opens is like the rending of a cloud.

The shaking of the members produces a sound like the rolling of thunder.

The passing of the urine is like the rain of the clouds, since both sprinkle.

The voice is like the neighing of the horse. Here the likeness is natural.

The day etc. This is said in illustration of the gold and the silver cups called Mahima which are placed before and behind the horse. The day is the golden cup, from the similar splendour of both. It is placed before the horse, by being an emblem of Prajapathi; for Prajapathi, who is represented by the sun etc, is denoted also by the day. In naming the horse, Prajapathi is meant, as the lightning is manifest by manifesting a tree. The birth-place of the golden cup means here the place where it is kept. Thus, the night represents the silver cup, from the likeness of the colour or of the hind part of the horse. Behind the horse the cup by name Mahima is placed. Its birth place is the western sea. Mahima means greatness, for it shows the opulence of the horse, that the golden and silver cups are placed on either side. These cups under the name of Mahima are placed around the horse. The repetition is for the sake of praise—the Mahimas which have those distinctions and the horse gifted with greatness. The same praise is intended by the words *the horse under the name of Haya*. Haya is derived from the root *Hinothi* the action of going, going in an eminent manner, unless it means a peculiar race. When it is said to carry the Gods, it is said to have been the condition of a God by its being the representation of Prajapathi. The office of carrying is no blame to it, be-



cause it is its nature ; it thereby acquires an eminence as being connected with Gods and other superior beings. In the same manner the words Vaji, Arwa, etc. denote different races. The sea, which stands for the universal soul, is its companion, for, there is its dwelling place. The sea is its birth-place as the cause of its production. " In the waters is the birth place of the horse " says the Sruthi.

N.B.—" The Aswamedha and the Purushamedha (man-sacrifice), celebrated in the manner directed by this Veda (Suklayajur-veda) are not really sacrifices of horses and men. In the first, 609 animals of various prescribed kinds, domestic and wild, including birds, fish and reptiles are made fast; the tame ones to 21 posts and the wild ones in the intervals between the pillars ; and after certain prayers have been recited, the victims are let loose without injury. This mode of performing the Aswamedha and Purushamedha as emblematic ceremonies and not as real sacrifices, is taught in this Veda and the interpretation is confirmed by the rituals and by the commentators on the Samhitha and the Brahmana. The horse, which is the subject of the religious ceremony called Aswamedha, is also avowedly an emblem of Viraj or the primeval and universal manifested being"—*Colebrooke's Miscellaneous Essays*. Vol. I, 61, 62. [For fuller details consult Kathyayana-srautha soothra, the Satha-patha-brahmana, the Thaithireeya-brahmana, etc.]

51. *Kasi* :—The descendants of Kshathra-vridha, who came of the line of Ayus, the eldest son of Purooravas, held sway over the kingdom. From Saunaka, one of them, came into existence the four castes. Dhanvanthri, the son of Deerghathamas, arose from the ocean when it was churned for Amritha. Every one of his births found him omniscient and free from the ills and griefs that beset man. Through a boon conferred upon him by the Lord Narayana



in a previous birth, he was born in the line of the kings of Kasi. He revived among men the knowledge of the Science of Healing and composed many a work on it. In common with the Devas, he is entitled to a share in the sacrificial offerings. Prathardana was a king of this race—even he who learnt the Science of Brahman from Indra (Kausheethakee Upanishad III. I; Brahma-soothras I. 29.) Alarka, another of its kings, lived for 66,000 years through the grace of Lopamudra, the wife of Agasthya. It is he who immortalised himself by giving his eyes to a blind Brahmana; (this is to be understood in a symbolical sense, that the Brahmana was taught divine wisdom by the king and had his eye of spirit opened.) *V. P. IV. 8*

Kekaya. “There cannot be any doubt that Girivraja—the capital of the Kekayas—lay beyond the Jhelum on this side of the Indus. The word means ‘collection of hills’ and the town must be looked for somewhere in the Salt Range, which runs from the Jhelum to the Indus and beyond it. If a line were drawn, say from Jalalpur at the base of this range to Ayodhya on the Sarayu, it will be seen that Valmeeki’s description is exceedingly accurate and the old towns of Hasthinapura and Ahisthala will pretty nearly lie on it. Near this place (Jalalpur), there is an old fort called Girjhak, which has the same meaning as Girivraja, said to have been founded by Raja Bharata, who is so much associated with Girivraja, and showing unmistakable antiquity by yielding coins reaching back to the times of Alexander’s successors. I have therefore no hesitation in identifying it with our Girivraja.

“The question remains ‘who were the Kekayas?’ The Greeks do not mention any such name, but speak of a people called Kathaei, whom they place to the east of the Chenaub and describe in terms analogous to the Sauviras. I have already shown that the Greek ac-



count of the present of a tiger-like dog by Sophietes harmonizes with our poet's description of the ferocious dogs of the king of the Kekayas. Strabo says they were a handsome race and we know from the Ramayana that the king of Ayodhya was exceedingly partial to his Kekaya wife. The modern Kattis of Kathywar are tall and robust with fair complexion and are said to have emigrated to their present abode from the banks of the Indus. I am therefore strongly inclined to believe that they are the Kekayas of Sanskrit Literature. In the Mahabharatha, if I remember right, the Kekayas are never mentioned with the Saindhavas. In the Vishnupurana (IV. 14. 10), one of Krishna's aunts is said to have married a Kekaya king and in the Udyogaparva, the Kekayas are said to have fought with the Vrishnis on the side of Yudhishtira (15. 32). Can it not be that Krishna's migration to Dwarka in Kattywar from Mathura, on the Jumna was owing to a grant from the Kekya ruler of Kathywar?"—*Geography of Ancient India*.

33. *Sindhu-desa*.—"I have already stated that Sindhu desa meant the country of the upper Indus. This is clear from the writings of Kalidasa. We read in the Raghuvamsa that Rama made over this country to his brother Bharatha according to the instructions of his uncle Yudhajit and Bharatha conquered the Gandharvas and placed his sons Thaksha and Pushkala in charge of towns named after them—Takshasila and Pushkalavathi (*Raghuvamsa* XV. 87. 88). Both of these places are famous in Indian history—Pushkalavathi or Pushkaravathi in the form Peukelaotis or Peucolaitis and its shortened form Pushkala or Pushkara in the form Peukelas were known to Greek writers. It was the capital of Gandhara in the days of Alexander and Arrian in his *Indica* places it not far from the river Indus. It was visited by the celebrated Chinese pilgrim Hiuen Tshang in Nov. 630, who came to Pu-se-kia-lo-fa-ti after crossing a great



river and travelling 100 *li.* to the north-east of Pu-lu-sha pulo (or Peshawar). General Cunningham in his *Ancient Geography of India*, page 50, comes to the conclusion on grounds described in his work, that it must have stood at Hastinagar on the Suat river. I would however place it to the north-east of Hastnagar about Bashkala given in some of the maps not only because it agrees in name, but also because Hindu writers place it on the Himalaya. The 37th Tharanga of the *Katha sarithasagara* describes the journey of a merchant of Ujjaini or Ojeen to this town, who travels northward and passes several rivers and forests; then comes to the country inhabited chiefly by Mlechhas specified as Tajiks and Turkomen; then crosses the river Vitasta (Behut) and goes into a hilly forest (evidently about the Salt Range); then arrives at Pushkaravati, which is thrice said to be on a summit of the Himalaya Range. The special mention of Tajiks shows that the writer was fully acquainted with this part of India and makes me reluctant to reject his testimony.

“The 27th Tharanga of the same describes the position of Takshasila and its former grandeur. It says ‘there was a town named Takshasila on the banks of the Vitasta in whose waters were reflected the images of its edifices. It had a devoted Buddhist King named Kalingadatta and an entirely Buddhist population rich by the blessings of Tara. The town shone with his uninterrupted rich *stupas* as if with summits of vanity, that there was no place like it.’ The Greek and Chinese accounts, however, make a more inland town at considerable distance from the Vitasta and I am, therefore, inclined to think that Vitasta is a misprint for Sudama or Suan river. General Cunningham (p. 119) identifies it with Shah-dheri and probably he is not far from truth.



"The description of Kalidasa is, in fact based on an older work—the Uttharakanda, which is interesting not only because giving full particulars, but also because distinctly laying down the country of the Gandharvas on both sides of the Indus and identifying western Gandharvas with the Gandharas of later literature—the Gandarae of Ptolemy, traces of which name may probably be still found in the Gundar-bar of the Punjab and the Gandgarh mountain to the north of it. I reproduce the material passages below, as they also give some description of the towns Takshasila and Pushkalavata. A slight allusion to this conquest of Gandharvas is also found in the *V. P. IV. 66*.

"The identity of Gandharva and Sindhu desa may be also seen from other considerations. It has been always famous for an excellent breed of horses. Among the presents to Bharata by the king of Kekayas, was a thousand of fire-footed horses of his country. (*V. R. II, 72, 33*). Among the valuable presents to Yudhishtira in the great Rajasooya festival, were several horses of Gandhara. (*M. B. Sabhaparva, 51, 10*). Hence in the *Amarakosa*, (*II. 8, 44*) we find both Saindhava and Gandharva as synonyms of horses.

"The Saindhava salt mentioned in the same book evidently refers to the rock-salt found in the Salt Range of mountains ; for it does not refer to sea-salt, as it is separately mentioned as *Samudra* Salt ; Manimantha is given as another synonym for *Saindhava* salt ; and the commentator Maheswara explains that it means 'produced in the mountain Manimantha' (which can only refer to the Salt Range). But the most convincing proof is a passage of the *Raghuvamsa* (*V. 73*) and that Saindhava is still understood by all salt-sellers of India as rock-salt. I have, therefore, no hesitation in identifying Manimantha with the Salt Range and in asserting that it stands within the old Sindhu desa. The Greeks call this range Oromenus, which is certainly not



connected with Raumaka as General Cunningham seems to think (p. 158). All Hindu authorities agree that Raumaka is the Sambar salt and Ruma is the salt mine (lake) of Sambher. *Hemachandra*, IV. 7.

"In the *M.B.*, I. 88. Gandhara is separately mentioned with its chief Subala, whose daughter Gandhari was married to Dhritrashtra, and Jayadratha figures as the head of Sindhu Sauveeras. There can therefore be no doubt that Sindhu in later literature, meant what Arrian understood by it—the country to the East of the Upper Indus or the province of Takshasila. There are other considerations corroborative of this inference. Jayadratha is said to belong to the same family of Ikshwakus to which Bharatha belonged (*M. B. Vanaparva* 265) and the train of princes that followed him to Salvastia belonged to the land of Sauveeras (*Ib.* 265, 266)—Sivis—Pulindas and Trigartas, who, as will be shown hereafter, were all bordering tribes."—*Geography of Ancient India*.

Sauveera—"From a passage of the *Adiparva* (137) they were a branch of the Gandharvas. Their land has given name to several things. First of all, Sauveera is the name of a drink which Amara in his II. 9, 39, identifies with *Kanji*, but which Bhavamisra describes separately (Part II, *Sandhana Varga*). Then, it is the name of a sulphide of antimony or lead used as a collyrium. (II. 9. 100). Lastly, it is a name of the Jujube fruit (II. 4. 36-37). In the *M. B.* Saindhavas and Sauveeras are promiscuously mentioned and as its Saindhavas meant the people to the east of the Indus and north of the Salt Range, the Sauveeras must have peopled the tract south of the Salt Range between the Indus and the Jhelum. I believe Sophistes of Alexander's historians was by common custom so called from the name of the Sauveeras he governed. At all events, the locality is the same and the story of the presentation of lion-fighting



dog receives confirmation in the Ramayana, according to which many tiger-like dogs were presented to Bharatha by the king of the Kekayas (II. 72). Hemachandra calls Sauveeras Kumalakas (IV. 26). Has the river Gomai which flows by Dera Ismail Khan any connection with this name? In illustrating *Panini's Sootra* IV. 2, 16, Vamana mentions of a town called Dattamitri in Sauveera. But, my knowledge is too limited to enable me to identify it with any modern place."—*Geography of Ancient India*.

Saurashtra.—"The peninsula of Kattywar was known as Anarta or Surashtra. (Harivamsa 5168). Hence Dwaraka is called in the *M. B. Udyoga-para* VII). Anartanagari or capital of Anarta.

It was also called Vrishnipura from the family of Vrishnis, to which Krishna belonged (*Vana-parva*. 183). Purushotthama gives as its synonym Dvaravathi, Vanamalini and Abdhinagari or sea-town Trikanda-sesha). It must not be confounded with modern Dwaraka. The old Dwaraka was swept away by the sea. (*Vishnu Purana* V. 38). According to local tradition, it stood near Madhupura, 95 miles S. E. of Dwaraka. According to Sanskrit writers, Dwaraka stood near mount Raivathaka called also Ujjayantha (*Hemachandra* IV. 97). This Ujjayantha, from inscriptions and tradition, appears to be the Girinar hill near Junagarh. The local tradition about Dwaraka is therefore correct, as Madhupura is near the Girinar hill. This Madhupura appears to be the Madhupura mentioned in the *Harivamsa*—the old capital of Anartha and probably derives its name from the Madhus, who appear to have been a tribe that inhabited the peninsula (*Bhagavatha* I. 11).

"Balabhi appears to have been the next capital of the province (*Dasa-kumaracharitra*, VI). It seems to derive its name from Krishna's brother Balabhadra, as Baladeva Pattana occurs in the *Varahi Samhita* XIV. 16. Col. Tod



discovered its ruins at Balbi, 10 miles N. W. of Bhowanagar. In some of the inscriptions, kings of Balabhi are styled Lateswara, from which I gather that Lata was a dependency of Surashtra. This may be also gathered from the passage quoted from the Kumara-charita, as I identify Khetakapura with modern Kaira.

"Among other places, I must not omit Prabhasa, the celebrated place of pilgrimage. From *M. B. Vanaparva*, 88, it is clear that it was in Surashtra and stood on the sea-coast. In the *Gada-Parva*, a legend is given explaining the name that Soma (the moon) got rid of his consumption by bathing at Prabhasa. I quote this legend to show its possible connection with Somanatha-pattana, which is also a sea-side town in the S. W. of Surashtra and a great place of pilgrimage. Here the Yadavas are said to have killed one another in a drinking carousal.—*Geography of Ancient India*.

53. 34. *Culinary art*.—Treats of the origin of eatable objects, their qualities, properties, defects, taste, etc., and about the various methods of preparing them. Nala, the ruler of Ayodhya and Bheema, one of the Pandavas were the highest exponents of the art.

54. 13. *Discussions* :—*Kausika-srautha-soothra XXXVIII*. 17 (Darila's commentary), tells us that the following manthra (*Atharva Veda* I. 34) was intended to win victories in polemical discussions during the Aswamedha rite. The intending winner should approach the assembly from the N. W. chewing the leaf or the flower or the berry or the fruit or the root of the Madhooka tree; while he should recite mentally the following verses :—

1. "This Oshadi (medicinal herb of occult properties was born along with madhu (honey). We dig you up with madhu. You arise from madhu. Make us obtain the madhu-

2. "May madhu spring from the root and the tip of my tongue. You shall act up to my orders entirely.



3. "May my entering the assembly be sweet (madhura). May my going out of the assembly be sweet. May every word that I speak fall sweetly on the ears of the listeners. May I appear sweet to those that look upon me. I am sweeter than madhu. I am sweeter than the tree from which the madhu springs. You shall be charmed by me even as your heart is drawn towards the branch dropping honey."

17. *Uma*. The consort of Mahadeva.

21. *Chandrayana*. A religious observance or expiatory penance regulated by the moon's age. (It consists in diminishing the daily consumption of food every day by one mouthful for the dark half of the month beginning with 15 at the full moon, until the quantity is reduced to zero at the new moon, and then increasing it in like manner during the fortnight of the moon's increase; if this penance begins with the full moon, it is called Pipeelika-madhyā, *i. e.* having the middle thin like an ant; if with the new moon beginning with zero and increasing to 15, it is called Yava-madhyā or Yava-madhyama *i. e.* having the middle thick like a barley-corn).

38. *The Great Bear*:—Mareechi, Vasishtha, Angiras Athri, Pulasthya, Pulaha and Krathu are the Rishis that preside over it. They appear in the sky thus:—

6	5		x
x	x		1
x	x	x	x
7	4	3	2

(*Bh. XII. 2*).

56. 5. The Prajapathi gave out the Aswamedha to the world.—*Sruthi*.

57. 1. Dasaratha performed the horse-sacrifice that burnt away all sins that might stand between him and progeny; Brahma and the other Devas who form as it were the members of the Kosmic Person were pleased thereby.



He next remembered that Sumanthra had advised him to conduct a rite to ensure him a son and thereby worship the Lord, the Giver of all. Hence, his prayer to Rishyasringa.

58. 1. The Lord incarnated as man to protect the righteous ; and Dasaratha's prayers formed but the visible cause thereto. The devas took advantage of the occasion to appeal to his mercy and protection against the fierce and pitiless Rakshasas.

8. *Atharvana manthras* :—Food is cooked in eight pot-sherds made of eight different earths ; and it is offered to father Agni with the manthra—*Yasyaithwam sukrithe jathavedo lokam agne krinavasyonam. Asinam saputhrinam veeravantham gomantham rayim nachethi's wasthi. Dattaka-meemamsa* quotes the *Thaitthireeya Samhitha*, Kanda II, Prapathaka ii, Anuvaka 4, where the Puthreshti is described thus :

He who desires an offspring should offer a Purodasa to Agni in eight pot-sherds and to Indra in eleven. Agni gives offspring to the sacrificer ; Indra increases them.

Kausika Kalpa-soothra XXXV. 3. directs that the following manthra (*Atharvaveda* II. 23) should be used to secure the birth of a son :—

1. "We remove the causes from you that have made you childless. We have placed them far from you.

2. " May a son enter your womb even as the arrow comes back into the quiver. May a warrior be born of you ten months hence.

3. " Bring forth a son. May another be born after him. May they beget offspring.

4. " May you give birth to a son even as bulls bring forth calves of cows. May you be the mother of many, even as a cow who is the mother of many calves.



5. "I perform this Ishti to Prajapathi for your benefit. May a son find his way to your womb. Be blessed with a son. All good be thine. You shall be the source of good even unto him who is born of you.

6. "May those Oshadhis (occult herbs) bless you with a son, even they whose father is the Akasa, whose mother is the earth and whose birth place is the ocean.

Kausika Kalpasoothra XXXV 8 informs us that the following Manthra (*Atharva-veda* VI 2) is to be used to secure the birth of a male offspring. An Arani should be made of the Aswattha and the Sami wood; and the woman who desires a son to be born to her should be purified variously with the fire generated therefrom.

1. "The Aswatha is upon the Sami. A son is about to be generated. We mean to secure to this woman the bliss of begetting a son.

2. The vital energy that springs in the man finds its way into the woman. It is even what is known as the begetting of a son. Prajapathi says that it is so.

3. Prajapathi, Anumathi and Sineevali brought into existence the foetus. May they put away barrenness from this woman and place a son in her womb."

Kausika Kalpasoothra XXXV. 17 directs that the following manthra (*Atharva-veda* VII. 19) should be recited, when the offering is made into the lap of the woman during the Puthreshthi.

"Prajapathi creates these creatures. Dhatha gave them unanimity and oneness of thought. May the Devatha that confers all good give unto me what is good."

14. *Approached* :—The *Adhyatma Ramayana* II and *Raghuvamsa* X. 6 narrate how the goddess of earth was unable to bear the iniquities of Ravana and his Rakshasas; and sought the protection of Brahma in the shape of a cow,



He took her and the Devas to where Mahavishnu reclined in his yogic sleep on Adishesha in the Ocean of milk and poured forth into him their tale of woe and suffering.

15. *Ravana* :—For a detailed account of his birth, antecedents, boons, conquests etc., *vide V. R. III. 32, 47, 48, 49 ; VII 2-35.*

59. 17. *The Conch* :—The Kausthubha gem that shines upon his breast is but the Knowledge of Self purified of all taint of Prakrithi and its three gunas. The mole Sreevathsa that graces his broad breast is Pradhana, otherwise known as Prakrithi. The principle of Buddhi is his man ; the five elements are the conch ; the senses are his bow, Saranga so called ; the mind is his chakra, by name Sudarsana. The rudiments of the five elements (Thanmanthras) are the gems that shine resplendent in Vijayanthi, the garland around his neck. The knowledge of Brahman hidden at times within the scabbard of Agnana (nescience) is Nandaka, his sword. So Purusha, Prakrithi, Buddhi, Ahankara, the five elements, the senses, the Manas, knowledge, ignorance and the rest manifest themselves in his form as weapons and graces and watch over the welfare of the universe.—*V. P. I. 22.*

28. *Hree*.—Sree and Keerthi were the three daughters of Daksha, the Patriarch.

“The Goddesses Hree and Lakshmi are your consorts”
—*Purusha-sooktha.*

38. *Only stay* :—“Why do you prefer your appeal to me when there is Brahma and Rudra who would do as well ?”

“Nay, Lord, but Ravana has tied their hands by having made them grant many mighty boons, securing to him length of years past count, and immeasurable might.”



60. 2. *Ravana*.—was killed by Rama, Indrajith by Lakshmana, the wicked Gandharvas by Bharatha and Lavana by Sathrugna.

13. *Promised* :—The Lord of the Angels, though the fountain of wisdom and the soul of compassion, desires that his children, the individual selves, should call upon him to protect them. That was why he waited for the Devas to take refuge in him before he pledged himself to their deliverance.

23. *The Rudras* :—The Lord of Kailasa accompanied Brahma and the Devas on their momentous errand.

61. 5. *Most effective method* :—"You wanted me to take birth of Dasaratha. Well ; is it in my divine capacity of Upendra or as a man among men ?" asks the Lord, to honour those that sought his help.

31. *Presence* :—The Lord himself came out of the sacrificial fire, with the Payasa permeated by his divine thejas. For, who else was there to bear it?—*Thilaka*. But, *Adh R. III* and *A. R. I. i* tell us that the Lord of Fire brought the Payasa to Dasaratha.

63. 5. *Equally* :—Kausalya and Kaikeyee spared a portion of their share to Sumithra, their hand-maiden—*Bhattikavya* ; *Adh. R. III*.

Once upon a time, the Apsaras Suvarchala was dancing before Brahma, when she chanced to make a slip out of sheer carelessness. Brahma took it upon himself to pronounce the karma that was waiting for her to take up and cursed her to be born a vulture. She fell at his feet and sobbed out an appeal for mercy. "Nay, nay, there is no recalling my words. But, rejoice to know that the curse will sit upon you only until the time when the Lord shall go down to the dark earth as Sree Rama to protect his children. King Dasaratha, his father, will distribute the divine Payasa to his wives. You will snatch Kaikeyee's portion from her

hands ere she tastes it and fling it down on mount Anjana. Your curse will fall away from you and you will take your place among us once more."

Everything fell out as he predicted; and Kausalya and Sumithra kindly spared some of their portion of the Payasa to Kaikeyee. Meanwhile, that which was flung on Mount Anjana by the vulture fell into the hollowed palms of Anjana, a she monkey, who was performing dread thapas there, all to be blessed with a fair son. She partook of it and Hanuman was born in consequence. Bharatha and Sathrughna were born respectively from the portion taken from those of Kausalya and Sumithra.—A. R. I I.

9. *Period of pregnancy* :—Vasishtha enjoined Dasaratha to satisfy the desires of their hearts. "For," said he "they will pine away if denied what their hearts are fixed upon; and that naturally reacts upon the babe within. But, if the period passes in calm content, with no desire unfulfilled, they will give birth to sons gifted with length of years." That very night, Dasaratha sought the apartments of Kaikeyee, the idol of his heart, and said "My heart will know no peace until I have satisfied your most cherished yearning." And to him, the slave of passion, spoke Kaikeyee, "Lord of Ayodhya ! I crave nothing more than to see the son born of my loins on the throne of Kosala, and Kausalya's brat exiled far far away in the dark forests." The king next repaired to the palace of Sumithra and put to her the same question. "Lord of my life" was her reply "nothing would content me but to see my son wait upon the prince to whom the happy Kausalya will give birth; and be it his privilege to carry out the behests of the future ruler of men. My reverence and love to Kausalya shall broaden out even as the mighty Ganga. And, last but not the least, may I continue to find favour in your eyes even to the very end."



Dasaratha next took himself to the presence of Kausalya and offered her the same choice. But, she checked him with mild caution. "Lord! All my thoughts are bound up in the desire that the child in my womb should come out of it safe and reign over his subjects for unnumbered years. Have you forgotten how we escaped from the very jaws of death even on the day of our marriage, when the dread Ravana sought our destruction?" No sooner was the name of Ravana uttered by Kausalya, than the babe in the womb cried out in fury, "Lakshmana! Bring me my bow and shafts this very instant. I will rid the earth of that monster and place Vibheeshana on the throne. Look to it that a bridge is thrown across the sea where the Rakshasa lives. My friends the monkeys are bound to be there in no time." Kausalya fainted away with sheer fright. Dasaratha sent for Vasishtha in hot haste to lay the evil spirit that, as he believed, afflicted her sore. But, the wise one heard him with patience, laid his head on the ground in lowly obeisance to the Lord of the Universe that abode in the womb of the thrice-blessed Kausalya.

64. 1. The birth and exploits of the famous monkey chiefs mentioned in this chapter find a more detailed treatment in Kandas IV, V, VI and VII.

65. 31. *Rikshawan* :—The modern Satpuras, between the rivers Narmada and Tapti— *M. B. Vanaparva*, 61-21.

V. P. II. iii, 11 tells us that the rivers Payoshini, Thapi, and Nirvindhya take their rise in it. Thapi or Thapani or Thapanathmaja, was called in later times Tapti. Payoshini is now known as Poorna and falls into the Tapti.

M. B. Vanaparva 40 ; 120. 31; 121. 16; locates the Vidharbha-desa south of the Narmada. This river is considered to have a peculiar sanctity (*Ib.* 88. 9). Nirvindhya is the river referred to in *Kalidasa's Meghadoota* I. 29.

Mailinatha, the commentator, describes it as rising in the Vindhyas and taking a northerly course east of Ujjain. It might be that it is the modern Parvathi that we find there. Some Puranas describe it as having its source in the Vindhyas ; so, it might be by a slip that it is described as having its origin in the Rikshawan mountains.

15. The curse of Parvathi (V. R. I. 36) prevented the Devas from begetting offspring upon their legitimate wives. Hence, the origin of the monkey hosts from Gandharvas, Vidhyadharas and Apsaraas. Besides, the curse of Nandikeswara (V. R. 5) made the Devas take monkey forms.

Q :—But then, how could it be said that Vali came down upon earth to render help to Sree Rama in his great work ?

A :—His son Angada served Rama long and well. Nay, but for Vali's quarrel with Sugreeva, Rama would not have come into contact with the latter. Vali was the foe of Sugreeva ; and Rama had to help him and in return receive help from his monkey hosts. If Rama had sought the friendship of Vali, he would have restored Seetha to him in no time, for Ravana was in mortal terror of Vali. But, that was not what Sree Rama came down for. Ravana and his hosts would not have been wiped off the face of the earth. All the Devas created sons out of their essence, all except Mahadeva, who, as Ravana's Ishta-devatha (tutelary deity) would have no hand in his downfall.

D :—The Devas came to Dasaratha's hall of sacrifice after Rishyasringa began his Puthreshti. The Lord's appearance among them and the coming down of the Gods on earth are described as subsequent events. But, we are told that Vali and Sugreeva were mighty kings when Ravana was on his tour of conquest ; Mainda and Dwivida were present at the churning of the ocean. Krodhana fought for the



Devas against the Asuras. Then, how are the above facts to be reconciled with the statement of their having been born only a short time before the Lord came down as Sree Rama?

A :—The commands of Brahma—"Bring forth mighty sons out of your essence"—was of a general nature. But, the poem narrates the birth of Vali and Sugreeva even as it describes the origin of Jambavan in the far past, even at the very beginning of this kalpa. It is not to be understood that all the monkey-chiefs mentioned in the chapter were begotten simultaneously. Only such of the Gods carried out the behests of Brahma as had not done it before.

67. 23. *Chose to take human form* :—Ambareesha, king of Ayodhya, had a lovely daughter by name Sreemathi. Narada, the Devarshi and Parvatha his nephew, one day chanced to pay a visit to him. Narada noticed Sreemathi, who stood by her father's side and said, "Ambareesha! Who is this child? There is very little of this universe that I have not visited time and oft, but, believe me when I say that this spot holds the loveliest form that Brahma ever fashioned." To which Ambareesha replied with a joyful heart and reverently clasped hands, "Holy one! She calls me her father; and the world knows her as Sreemathi. She is about to take upon herself the duties of a wife, if she could get a husband after her own heart." Meanwhile Parvatha, the younger of the two, was no less smitten with the beauty of the princess; but he offered silent homage at the shrine of love. The same thought flashed across the minds of both—to ask Sreemathi of her father in marriage. Just before they took leave of the king, Narada took him apart and said to him earnestly, "I request a mighty favour from you—even the hand of your charming daughter in marriage." But, Ambareesha replied, "You cannot honour me more than by deigning



to bless my daughter thus. But, I have no heart to fetter her choice, and she will, as I sincerely hope and pray, give you her heart and her hand. Parvatha waited till Narada had taken his leave of Ambareesha and started on his journey, to make to him the same proposals as his uncle did. Ambareesha gave him a similar reply and added, "But, your uncle too would have me give her in marriage to him. Equally dear to me are both of you and worthy of reverence. And it were best that I left the solution of this enigma to the dictates of my girl's heart." Parvatha promised to come back the next day and his uncle with him.

Strange indeed was it to see Narada and Parvatha caught in the toils of earthly love, albeit they were high on the path of perfection and were dear to the Lord. But, stranger still are the ways of Karma and more mysterious. Narada went to Vaikuntha, saluted the Dweller thereof and related to Him his visit to Ambareesha, his unaccountable passion for the princess and prayed, "Lord! I would crave of you a favour. Parvatha would be here to-morrow. I pray that you give him a hideous baboon-face. But, Sreemathi alone should see him so, and flee from him in horror and loathing. Then, I will have the field clear and fear no rivals." "Be it so," replied Govinda with a smile and Narada hied back to Ayodhya on the wings of joy. Later on, Parvatha sought the persence of the Lord and confided to him the secret of his heart and prayed "Lord! I seek no greater favour at your hands than to make the face of Narada as repulsive as that of a gorilla. Sreemathi would go into fits at the sight of him, and prefer me as her husband." "May your heart's desire be fulfilled" replied the Lord. "Narada is even now on his way to Ayodhya. Manage to be there in time. Let not Narada know of your visit to me."

King Ambareesha was duly informed of the visit of the



holy sages ; he caused his capital to the gaily attired, and received Narada and Parvatha with divine honors. Then, Sreemathi was sent for ; she came to the hall of audience, breaking upon their vision like some sweet dream of beauty. Ambareesha called her to his side and said "Darling of my heart ! Here are Narada, the divine sage and Parvatha, his nephew, to seek your hand in holy wedlock. I leave it to you to choose one of them and throw the garland in your hands around the shoulders of the fortunate one. Sreemathi approached the sages, looked long and earnestly at them and stood as it purified. "Why, my child ! Art struck dumb with their radiant lustre engendered of unparalleled thapas?" "Nay, father !" replied Sreemathi, as if roused from a horrible dream, "Narada and Parvatha, the holy ones—where are they ? I see them not ; but there stand before me two men one with the face of a baboon and the other with the features of a gorilla. My heart is turned into water at the frightful sight. But, the resplendent Form between them attracts unto itself my life, my soul, my very being. He looks no older than a youth of sixteen, fair as the rain-charged clouds lighted by the fires of heaven, adorned with every grace of nature and device of art, his massive arms well-shaped reaching down to his knees, his broad eyes of rosy hue even as the petals of the full-blown lotus, he beckons to me with his right hand to come and take my place by his side." *Narada*. (with a shade of suspicion) "Just tell me how many hands he has." *Sreemathi*, "Two." *Parvatha*, "Do you notice any thing peculiar on his breast ? Has he any thing in his hands ?" S. "A resplendent garland adorns his broad breast ; and a mighty bow and arrows are his only weapons." Then, the sages were at a loss to make out who the unwelcome rival was. "Whose witchery is this ? None but Janardana, the master of illusion,



There came between us and the object of our desire. It is he and no other. Else, why should our features appear to the lovely princess hideous beyond description? They were lost in dejected thought, when Ambareesha turned to them and said. "This deep reverie betokens not the eagerness and anxiety of a lover. If you have a mind to make my daughter your wife, why not go about it, the right way and the straight?" They flared up at this accusation of unfair dealing and cried out, "Crookedness of ways and double-dealing is yours to command; we have neither art nor part in it. We are quite willing that your daughter should choose one of us for her husband, and small blame to us if she doesn't see her way to it." Ambareesha was non-plussed; he ordered Sreemathi, a trifle too severely than was necessary, to choose one of the two as her husband. Poor girl! She bowed herself in thought to the deity of her heart and in mortal dread of the terrible curse of the Rishis, took up the garland and raised her eyes with fear and trembling to the faces of her unwelcome suitors. She found them more repulsive than ever; and impelled to it by some unaccountable force within herself, she threw the garland around the shoulders of the glorious Presence that sat between them. Right away she disappeared from the ken of men; and the vast concourse of people raised a shout of wonder and apprehension at it. Births out of count had she passed through in earnest prayer and thapas to be blessed with Lord Vishnu as her husband. She was born as Sreemathi and had her desires accomplished.

Meanwhile, Parvatha and Narada took their way to Vaikuntha in deep dejection of heart, dashed with a shade of suspicion in it. The Lord saw them approach and directed Sreemathi, who was by his side, to take herself away for a time from their sight. Narada saluted Vishnu



and cried out, "Lord ! Surely it becomes you not. What have we done unto you, that you should put us to such disgrace and blacken our faces so in the hall of audience at Ayodhya ? Full well do we know that you and you alone have spirited away Sreemathi from our midst ; no other dare do it." Govinda closed his ears with his hands and exclaimed in horrified tones "Narada ! What sacrilege is this ? You call yourself a Devarshi and rave like some moon struck lover !" Narada came near and whispered, "But, how did I happen to come by the hideous baboon face." To which Narayana replied as softly, "Narada ! May be, you know not that Parvatha preferred to me a similar request. Now, what would you have me do ? You are equally dear to me and could I refuse either ? I made no difference between you, but gave what you asked without stint. Verily, you do not blame me for fulfilling the wishes and prayers of those that seek refuge of me." But, Narada interrupted him with, "Let be. There was a stranger between us, a glorious Presence with two arms and bows and arrows to grace them, who made away with Sreemathi, our intended bride. Just tell us who he might be." And Vasudeva spake back calmly, "The world holds many such as answer to your description, mighty magicians, masters of the arts of illusion. May be some one of them has abducted Sreemathi. Four-armed I am, with conch and discus gracing them ; you ever know me as such. Do you not ?" The sages were convinced. "Surely, we did wrong to suspect you of any complicity in this affair. We ought to have remembered that you are the same to all beings, high and low, friend and foe. That Ambareesha is at the bottom of this. He is not minded to give his daughter to such poor hermits as we, and has taken refuge in this disreputable trick to cheat us. Well, we will show him that we are poor in the world's



goods, but make up for it in spiritual might and super-human powers." They took respectful leave of Madhava and went back to where Ambareesha was at Ayodhya.

With flaming eyes and wounded hearts, they shot out a dreadful curse upon the innocent king. "You passed your word to give your daughter in marriage to one of us. You got us down to your place. You raised fond hopes in us which you were all the while planning to shatter. You gave your daughter to another and by your arts of illusion you took her from our sight. Even so, the utter darkness of ignorance shall wrap you in its impenetrable folds; and you shall not recognise yourself". And all at once the darkness of midnight wrapped him in its dread coils. But, Narada and his nephew had counted without their host, for, lo! the flaming discus of the Lord appeared on the scene. It had orders to watch with sleepless care over the safety of Ambareesha and make short work of any that dare harm him. The dark horror that was choking Ambareesha was choked in its turn by the arrows of light short from the flaming discus. It had to let go Ambareesha and turned upon its senders. They took to flight, their curse at their heels in hot chase and the discus behind the darkness consuming it ever. Thus, they fled north and south, west and east, above and below, right up to the Lokaloka mountain, even to the utter-most limits of the world-egg. But, the circle of fire was behind them, calm, consuming, remorseless. Then, the sages, miserable past expression, cried out, "Woe unto us! What have we of pure vows and serene thoughts to do with the love of woman? We degraded ourselves from the calm levels of spiritual life and have got but what we deserve." They flew back to Vaikuntha into the presence of the Lord, clasped His feet with streaming eyes and cried out, "Lord of all! Fountain of mercy! protect us. Great Father! save



us. Vasudeva looked down upon them with a pitying heart and an inscrutable smile. He motioned the darkness and the discus away and raising the poor suppliants, said in gentle tones that sank deep into their hearts, "Narada ! Parvatha ! Dear unto me are both of you ; but, Ambareesha is not less so. I could not stand by and see any one of you come to grief. My chakra caused you all this trouble and discomfort in the discharge of its duty to Ambareesha. I crave pardon at your hands." Narada and Parvatha reflected long and deeply over the whole affair and awoke to the conclusion that it was but the outcome of the Lord's illusion. And, in a fit of uncontrollable anger, they shook their hands at Him and cried "Janardana ! *You* took to yourself by cunning, all unmeet, her upon whom we had set our hearts. *You* made our faces hideous to behold before her whom we wanted to win by our graces of body and mind. It was *you* that trapped us into cursing poor Ambareesha. It was *you* that set at us the darkness and the flaming discus. Now, your acts shall reach upon your own head. You shall be born as son to Dasaratha *in the line of the very Ambareesha* who was cursed through you. You shall take *the very form* with which you managed to cloud the senses of Sreemathi. The girl will be born as the daughter of the goddess of earth ; but, king Janaka of Videha will find her out and bring her up [as his own. *You* used your powers of illusion to abduct *our* intended bride even like an unprincipled Rakshasa. So, a Rakshasa shall carry away by force the wife of *your* heart. You wrung our hearts by depriving *us* of the woman who was to us more than life itself. So, *you* shall suffer the pangs of separation from your wife and the forests shall ring with your cries." But, the Lord of Peace said to them with a smile of ineffable sweetness, "Holy ones! Upon my head and eyes be it



to fulfil your commands. When were the words of such as you known to fail? Dasaratha will surely come in the line of king Ambareesha, and I will not fail to go down upon earth as Sree Rama, the eldest son of Dasaratha. Bharatha shall be my right arm and Sathrughna the left, while this Sesa on whom I recline, shall go with me as Lakshmana. And thou discuss! Let these go unscathed. And thou darkness! come to me when I take birth as man. Go away from Ambareesha." Narada and Parvatha, now that their fit of insane fury passed away, were filled with unspeakable grief and remorse. "Fie upon us!" cried they "we swear by everything we hold sacred and holy, never to harbour the thought of woman, nay, the dimmest suspicion of it in our hearts"; and they sought the wildest recesses of the Himalayas to expiate the results of their folly in long and stern thapas—*Adb. R. IV.*

Once upon a time, in the Thretha-yuga, there lived a Brahmana, Kausika by name, who was a master-musician; he devoted his time, his talents and his resources to glorify the Lord and his works to the sweet strains of music. Padmaksha, another Brahmana who lived in the same part of the country, was an ardent admirer of Kausika; he lavished his great wealth upon the musician and saw that he wanted for nothing. Soon, the fame of Kausika spread far and wide; and disciples came to sit at his feet and learn.

One day, the ruler of Kalinga paid him a visit and was mightily pleased with him. "Sing of me" commanded he "you and your pupils. For my name will be crystallised in immortality by being set in your wonderful strains."

"Nay, your Majesty" mildly replied Kauseka "I sing but of the Giver of good." Vasishtha, Gauthama, Aruni, Sarasvathee, Vesya, Chitramala and Sisu assured the king



that theirs noble master would not use his divine gift to any other pupose. "Is it even so?" cried he "Well, my poets are not so fastidious. You shall hear them sing my glories." But, Kausika and his disciples said to one another, "Our ears, that have till now been used to listen to the recital of the ineffable glory of the Lord, shall not be polluted with ungodly sounds. Our tongues shall henceforth utter no word lest we may be tempted or forced to sing of puny mortals"; forthwith they closed their ears with pieces of wood and cut off the tips of their tongues. The king was enraged at this open defiance of his authority and drove them out of the country, while their wordly goods went to enrich his coffers.

When the time came for them to shuffle off this mortal coil, Brahma commanded the Devas and the Regents of the worlds to welcome them with divine honors and escort them to his Sathyaloka. From there they were conducted in high pomp to Vaikuntha. The Lord welcomed them with every mark of joy and honour and related to those around his throne the high deeds of Kausika and his disciples that won for them the worlds of light. "Kausika" said he "your unbounded devotion to me and your recital of my glories, not to speak of the countless souls you have led unto my feet, have earned for you the proud distinction of being one of the leaders of my angelic hosts. Dikbala shall be your name and you will ever stay by my side. And you, Padmaksha! shall succeed to the office of Kubera, the lord of wealth, in that you have placed at the disposal of my elect your untold riches freely and without stint." There was high festival held in Vaikuntha to do honor to Kausika and his disciples. Thumburu, the Gandharva, was commanded to sing before the Lord, and he excelled himself on the occasion. Meanwhile, the Great Mother entered the presence to hear the music of Thumburu



and to have a sight of Kausika and the others so dear to her mother's heart. Her attendants cleared the way for her ; and Brahma, Rudra and Mahendra had to stand aside until she passed by. But, Narada paid no heed to the command and was haled out by the waiting-women who spared him not. Envy and jealousy of Thumburu, the fortunate singer, dug their brazen talons deep into his heart. The honors and rewards so profusely lavished upon the Gandharva were so many streams of molten lead poured into his eyes. Smarting under the blows and insults of the hand-maidens, he turned upon Lakshmi and shook his fist at her. And when she was coming back from the presence, he planted himself square across her way and cried, " The favoured consort of the Lord, you, above all, should avoid the least disrespect to a Brahmana. Like a brutal Rakshasa you set your minions at me, a Brahmana and a Rishi ; and it is but just that you should be born of the Rakshasas. You caused *me* to be put out of this hall ; likewise a Rakshasi will put *you* out of the city."

The worlds trembled in affright at this dread curse launched against the Mother of Mercy ; the countless hosts of the Shining Ones cried out " Alas !" Narada came to his senses ; the fit of insane fury that had possessed him passed away and left him sad, weak, and supremely repentant. " Woe is me ! I am lost. I laid myself open to anger and have uttered a curse on the Mother of all. Thumburu stands immeasurably above me in that he has found favour in the eyes of the Lord and is chosen to sing in His presence. I did not recognise that I was all unfit to remain in that audience where the Mother of Mercy presided ; I was rightly driven out." He was raving like a maniac, bemoaning his fate ; when the Lord came to where he was, attracted by the news of the unprecedented curse pronounced against His consort. Then, Lakshmi bowed in



reverence to Narada and said in accents of gentle pity "Holy One ! It is my care to see that your words are fulfilled even to the letter. But, I pray you grant me a favour. A Rakshasi shall drink of a vessel in which has been stored the blood of the holy Rishis drop by drop ; and I shall be born of her womb." And, Narada feebly replied " Be it so."

One day Ravana, the Rakshasa king, came to the forests of Dandaka and chanced to pass by the hermitages of the holy Rishis shining in the splendour of their thapas. "Of a truth, I cannot, in conscience, call myself the conqueror of the three worlds if these acknowledge me not as their lord and master. But, there is neither fame nor profit in the useless massacre of these poor devils." So, he went to them and said "I am Ravana, the Rakshasa king of Lanka. The three worlds acknowledge my sway; and you have not yet made a formal recognition of it. You shall pay me yearly tribute of the things you hold most precious." "We are not rich" replied they "in the world's goods; and they are generally held as most acceptable to kings. Our life-blood is the only precious thing we have about us and that we are prepared to offer up to you." The idea tickled Ravana's fancy; it was the strangest of all tributes he had received till then; and its very strangeness made it all the more valuable in his eyes. "Ah ! *That* I shall have and it is a right royal tribute to me, the Terror of the worlds. I give you credit for the supreme originality of the conception." Forthwith, he drew a drop of blood with the point of his arrow from the wasted frame of every one of the Rishis of Dandaka and departed in high glee with the precious vessel holding the strangest tribute ever paid by a subject to his king. He gave strict orders to his servants to have it carefully preserved, for, said he in warning "It contains the deadliest of poisons ever known to man or God,



Asura or Rakshasa." Now, one of the Rishis of Dandaka, Grishamada by name had a hundred sons and no daughter. His wife made his life weary with her ceaseless complaints at this cruel stoke of Destiny. So, he set himself to pray to Mahalaksmi that she should deign to be born as his daughter and at the close of each day's prayer poured a drop of very powerfully magnetised milk into a pitcher. As it chanced, he was not in his hermitage when Ravana paid them a visit. The Rakshasa used that very pitcher to hold the blood tribute paid to him by the Rishis, for he found no Rishi in the cottage and decided to attach as a tribute the most valuable object there—the pitcher.

Mandodari, the queen of Ravana, had long observed with an ever-growing grief of heart that her husband was growing more and more estranged from herself ; his heart was not with her ; he was ever wandering about the worlds ; and every time he failed not to bring back a choice collection of the fairest and the most lovely women he could find anywhere. Life grew a torture to her ; and in a fit of despondency she rushed into the room where the deadly poison was so carefully preserved and quaffed it to the last drop. But, she was struck dumb with surprise to see that instead of the instant death that she bargained for, she gave birth to a girl of dazzling lustre. "I am lost" cried she in dismay, "It is a long time since my lord has been away ; and if it should come to his ears that I conceived in his absence and gave birth to a girl, he will most naturally conclude that I have gone after strange men and will put me to a horrible death." So, she set out in her aerial car as if on a pilgrimage to Kurukshethra, where she buried the girl deep beneath the earth ; and purifying herself by a bath in the holy Sarasvathi, returned to Lanka. (Parvathi had conferred a boon upon the Rakshasa women that they



should conceive and forthwith give birth to a child which would grow at once to the age and size of the mother).

Long after, Janaka, ruler of Videha came there and began a sacrifice in the Jangala country. During the preliminary rites, he was ploughing the sacrificial ground and throwing out the herbs and weeds that grew upon it, when he came upon a lovely girl. He stood aghast at the strange find, but a voice from above dispelled his doubts. "Janaka! Take this girl unto your heart and home; your daughter is she from this moment. She is to be the centre and visible channel of mighty world-activities and will bring down joy, peace and prosperity to the worlds. Seetha shall be her name, as she sprang up from the furrow (seetha).—*Ib.* V.VI.VIII. [Thus Seetha is more truly the daughter of Ravana than of Janaka.]

Once upon a time Mahadeva fought with the Asura Jalandhara long and fiercely; but, all his energy, strength and tactics were wasted upon his foe, who grew all the more strong and fierce. Then, Parvathi, the wife of Siva, said to Vishnu, her brother "You know that Jalandhara owes his invincibility to the utter and flawless chastity of his wife Brinda." Vishnu caught her meaning and forthwith repaired to where Brinda abode. That night the lady dreamt that her husband was riding south on an ox his naked body smeared with oil; and later on, he was seen as a headless corpse sinking into a horrible darkness. She awoke with a shuddering heart and roamed about the town, but could find no relief. She sought the lovely gardens in the suburbs and with two hand-maidens to accompany her, was passing through the dimly lit groves and arbors, when two Rakshasas of frightful mien burst upon her sight; affrighted beyond measure, she ran hither and thither to escape the horror and came upon a



sage lost in meditation, with countless disciples respectfully waiting upon him. She sought refuge with him, clung to his neck and cried "Soul of mercy ! Save me. O ! Save me." The Holy One came out of his Samadhi and glancing an eye of pity at the trembling suppliant, calmed her wild fears and drove away the approaching Rakshasas with a terrible Hum. Brinda, beside herself with gratitude, joy and wonder, fell at his feet and exclaimed "Lord ! I entreat you to put an end to this frightful suspense. Jalandharasura, my husband, is even now carrying on a terrible fight with Mahadeva. Your opened eye will give me the surest and the speediest news of his welfare." The Rishi glanced upwards and two monkeys came down from the sky and touched his feet with their heads. He made them a sign, whereupon they vanished from sight and returned in a moment with the severed head and arms of the redoubtable Jalandhara. Brinda swooned away at the sight. The Rishi sprinkled her with the water in his pitcher, when she came back to consciousness and cried with a breaking heart, "Master of compassion ! you alone have power to restore my husband to life and to me." To which the sage replied "Noble lady ! It is not given to every one to bring back to life the object of the wrath of Mahadeva. But, my heart melts at your intolerable grief ; have your wish ;" and forthwith he and his disciple disappeared from view. Jalandhara stood before her as one awakened from deep slumber ; they returned to their capital in inexpressible joy and spent a long time of happiness.

One day she awoke from sleep by the side of her husband only to find Mahavishnu in his full glory occupying the place of Jalandhara. A storm of fury shook her whole frame when she realised that she was made the unconscious dupe and tool of the Lord of Vaikuntha. "Vishnu, you soul of perfidy ! You have perpetrated this iniquity through your unparal-



feled powers of illusion. Well, there is no crime that you are not up to ; your hellish ingenuity has compassed the ruin of my spotless chastity ; my lord Jalandhara was done to death in consequence. Ah ! my eyes are opened and I see you in at your true colours. You are the sanctimonious hypocrite, that villain of a Rishi whom I met in the gardens. Your disciples are Garuda and his brethren. The two monkeys who came down at your call are but Punyaseela and Suseela, the angels of your presence. The Rakshasas who drove me mad with affright are no other than Jaya and Vijaya, your door-keepers. But, you shall not escape the just wrath of one whose feet have never strayed from the path of virtue. These Jaya and Vijaya shall go down upon earth as Rakshasas and shall carry away with violence and outrage the wife of your heart. Misery, more than that which falls to the lot of man, shall crush you with iron grip and the forests will resound with your lamentations. Your omnipotence shall avail you nothing ; and you shall be driven to seek help of the beasts of the forests, even the monkeys. And this Punyaseela and Suseela shall retain for long years the shape they took to effect my ruin." And right away she threw herself into a blazing fire and joined her husband in the mansions of the blessed.—A. R. I. 4.

There lived in the town of Karaveera, near the Sahyadri mountains, a Brahmana named Dharmadatta. He was a devotee of Vishnu, whose grace he won by the recitation of the twelve-lettered manthra ; he observed the numerous fasts, penances and vows that go to make up the hard life of a Brahmana and kept open house for the way-farer and the needy. Once, on the eleventh day of the month of Kritthika, he observed a total fast, kept awake the whole night reciting the names and deeds of glory of the Lord and started before dawn to go to the temple and proffer his worship there. On his way, a Rakshasi barred his



path. He threw at her the materials of worship he carried with him, and sprinkled her with the water consecrated by the Thulasi leaves, mentally calling upon the Lord Vishnu meanwhile to help him. The dark cloak of sins fell away from the Rakshasi; the memory of her past births came back to her; she fell at the feet of the Brahmana and cried :—

“Holy Sir ! There lived in the Saurashtra country a Brahmana by name Bikshu and I was his wedded wife. Kalaha (quarrel) was my name. I contradicted him at every step ; he had not a moment of peace. I used to prepare the daintiest meals every day and partake of them to my heart's content ; I left him to feed himself with what remained of them. One day he hit upon a very ingenious expedient to relieve himself of the life of misery he was leading. Said he to me “My dear ! I am resolved to invite none, not even a dog, to our house; I have a friend who is the very incarnation of wickedness ; and he shall cross our doors only at the peril of his life.” At which I flared up in anger and cried “You are a nice Brahmana. I know and I do not care to thrust it into your face that your friend is the most gentle-minded creature that ever trod the earth. You should consider yourself supremely blessed in being allowed to claim his friendship. I have set my heart upon getting him down to dine with us this day as our honored guest ; and no power in heaven or earth or hell shall stand in my way.” Forthwith I proceeded to his house, threw myself at his feet and humbly entreating him to pardon my husband's countless faults of commission and omission, invited him to my house. I treated him to the most unbounded hospitality and placed before him the very best of everything I had or could procure. From that day, my husband made me do whatever he wanted to by ordering me just to the contrary. Thus we had a happy time of it and things went on swimmingly.



One day, there came about the anniversary of my father-in-law's death. My husband took me aside and with angry looks cried out "My dear! That cursed father of mine is bothering me even after he is dead and gone. This day I am expected to observe the anniversary of his confounded death. But, I will be cut into pieces before I stir a little finger to show him the least attention." Thereupon I slapped my thighs in fury and thrusting a fist under his nose, cried "Have you clean taken leave of your senses? It is a pity that your parents ever gave birth to such a monster of ingratitude and wickedness. I know not what dark and loathesome hell is reserved for a son who harbours the thought of ever omitting to observe, in the very best manner he could, the anniversary of his parent's death". And away I went and invited a large number of Sadhus. "Then" said my husband "I forbid you to prepare any thing in the shape of a meal. One Brahmana as a guest is enough to plague our lives. I will see the celebration of the anniversary rites shall not take more than a few minutes." But, I respectfully invited eighteen Brahmanas instead of the usual three; took my bath, prepared every conceivable delicacy, saw with a careful eye that no detail of the funeral rites was omitted, even the slightest and it was near sunset when the Sraddha was over. Meanwhile my husband, fuming and raging, burst upon me with "I am almost dying of hunger and fatigue. Let us sit down to our meals with no more delay and throw the rest to the loafers and the vagrants in the streets." Whereat, I rebuked him harsh and said "The holy books enjoin that we should perform the funeral ceremonies of our forefathers on the anniversary of their death, and feed sumptuously the other Brahmanas that might have congregated there; it is only when they utter the words 'We are content; you may go and have your meals', that we



should think of our creature comforts. You are the strangest man that I have ever seen—the most ungrateful, the most irresponsible, fearing neither man nor God nor devil.” And, I fed the assembled Brahmanas to their heart’s content; gave them money, clothes, rings, ear rings, umbrellas, sandals, seats without stint; and only when they pressed me again and again to go and have my meals, did I seek my husband to invite him to have his meals. But, he was exceedingly wroth and cried “I will see that you dine first and rest your wearied limbs before I will think of food or drink”. I clapped my hands in high glee and cried “What an atrocious specimen of humanity you are! The wise ones say that we should not fast after performing the anniversary ceremonies of our ancestors; else, you will have to perform the Sraddha again. Moreover, the wife that sits down to her dinner before her husband, is doomed to a frightful hell; and you are not very anxious that I should tenant it, are you?” And I haled him off to dinner, fed him to the full with the very best, and partook of the remains. Later on, my husband, in a moment of forgetfulness and entirely off his guard, said to me “My dear! See that you throw these balls of food offered to the manes into the holy waters.” No sooner said than done; they were lying upon the dung heap and I was assiduously seeing to it that dogs and asses fed upon them freely. Seeing which, he was filled with inexpressible grief; but, recollecting himself, he said to me with a smile “Well done! let them stay where they are.” But I lifted my hands in horrified indignation and cried “What sacrilege is this! The balls of food offered to our ancestors to be lying on that unholy spot! And would I stand by and see them polluted?”. And I drove away the asses and the dogs and reverently taking the balls of food, throw them into holy waters.



Long years passed over our heads until my husband, unable to go through this miserable cat-and-dog life with me, resolved to take unto himself another wife; whereat I was seized with a fit of jealousy and put an end to my tumultuous existence by poison. I stood before the judgment seat of King Yama, who called unto him Chithraguptha, the Keeper of the Book of Karma and said "Read out to me the good and evil deeds of this defunct." And to him replied the Recorder "Lord ! There is not one good act to the credit of this soul. Every day she used to dine to heart's content before her husband; she will take birth as the animal vulgoo and feed upon her own excrement. She ate in secret from the vessel in which her food was cooked ; she will be born as a cat and feed upon her kittens. She took poison to end her life ; for countless years she will roam the earth as a shade (Pretha) ; then, she will be confined to a howling desert ; she will pass a very long time in that horrible spot and will go through three more births, growing more and more wicked each time." Accordingly I abode for fifteen years in that waste of sand, after which I entered the body of a Vaisya girl that chanced to die there and lived at the confluence of the rivers Krishna and Veni. But, some holy men that came there to bathe drove me out of that body. Thereafter, I have been wandering over the desolate places of the earth until I came here this morning ; and thanks to your unheard of generosity and compassion, was freed from all my sins. Now, how shall I put away this Pretha body of mine ? How shall I escape the three dreadful lives of iniquity ? "

The Brahmana heard her out with a heart well nigh breaking with supreme compassion and when she had ended, lifted his hands and exclaimed "I freely and with a full heart make over to you one half of the merit that accrues to me from the strict observance of this vow during the month of Kritthika." He recited in her hearing the all-



potent twelve-lettered manthra and sprinkled her with the water impregnated with the holy thulasi leaves. The pretha body dropped away from her and a glorious body of light took its place. A radiant car descended from the regions on high and the messengers of Vishnu took her with high honors to the abode of their Lord.

Dharmadatta continued to live as before, the whole-souled devotee of Vishnu ; when the time came for him to lay aside his garment of flesh, he was taken and his two wives with him, to where the Lord Vishnu awaited him in fond expectation. Eight thousand years did he remain in the presence of the Lord, rendering sweet service to Him; at the end of which he took birth among men as King Dasaratha of the solar race. His two wives accompanied him as Kausalya and Sumithra, while Kalaha, whom his noble generosity freed from a life of horror and shame, came back to him as Kaikeyi. The Lord could not keep himself away from his beloved devotee and took birth of him as his sons Rama, Lakshmana, Bharatha and Sathrugna.—1b. 5

There lived of old a king named Padmaksha. He practised stern thapas to be blessed with a daughter who should be none other than Maha Lakshmi. The Mother of Mercy acceded to his prayers, appeared before him and said " Padmaksha! seek permission of my Lord to have your wishes fulfilled." Again the king had recourse to prayers, penances, vows, and fasts ; the Lord was pleased with his purity of heart and earnestness of purpose and gave him a pomegranate. One half of it was filled with juicy seeds and in the other half Padmaksha found a girl of dazzling lustre, whom he at once named Padma. She was the joy of his heart and the centre of his life ; and, when the time came for her to take a husband, Padmaksha instituted a Swayamvara and invited to it the kings of the earth. Rishis and Gods, Rakshasas and Asuras, the ruling



denies of animals, birds, fish, rivers, mountains, trees and metals came to his hall of audience in their native forms. When all were assembled before him, Padmaksha rose and made the following announcement, "I give Padma in marriage to him who clothes himself in the blue of the vaults of heaven right above our heads." The assembled myriads knew not what to think of it. Some set him down as a raving lunatic ; some proclaimed him as a very deep one, who put forward an ever impossible test to marry his daughter to some one whom he had already fixed upon. So, they banded themselves against him and resolved to kill him and take away Padma as the prize of war. But, they counted without their host ; for, Padmaksha met them with his keen shafts, which put to flight in a moment the craven multitudes of men and Devas. Alas ! every one of us can do his level best and no more ; and poor Padmaksha was overwhelmed, after a splendid fight, by the terrible Asuras and Rakshasas ; his capital was laid waste and the victors seemed in a fair way to be rewarded for all their pains and troubles, when Padma, the unconscious root of the strife and destruction, slipped through their fingers and threw herself into the fire.

She was but an embodiment of the potency that for ever lies concealed in the bosom of the Lord, and as such knew no death or destruction. For long years she dwelt in that fire-altar, free from the molestation of her unwelcome suitors. One day, Ravana, the Rakshasa king, chanced to come that way in his aerial car and his generals with him. He was on his tour, of conquest ; Sarana, one of his nobles, suddenly drew his attention to some object far far down upon the earth and exclaimed "If my eyes do not deceive me, there is Padma reclining gracefully near that fire-altar. Your Majesty remembers, I am sure, how we had been once to her Swayamwara. That infatuated



fool of her father we put to death and searched far and wide for this marvel of a girl, but, failed to come upon her. It was but a wild-goose-chase for us all and our friends the Asuras. Well, better late than never. This time she shall not slip so easily through our fingers." Ravana directed his Pushpaka-vimana to where she was and sprang forward to catch her, when she flashed like a streak of flame into the altar and vanished from view. But, Ravana was an obstinate customer to deal with. He trod out the blazing fire and threw up the hot ashes, when lo ! five gems of unparalleled lustre met his view. He grabbed at them greedily, took them to Lanka and deposited them with all care in a casket. That night he recounted that marvellous adventure to his queen Mandodari and said "They deserve to shine for ever around your fair neck. Go bring them to me now." But, after a while, she returned with a discomfited look and exclaimed "It is too heavy for me to handle". Ravana thereupon proceeded to where it was, but for all his gigantic strength and marvellous boons, his twenty hands could barely move it from where it was—a toy casket to all appearance. He gave up the task as hopeless and opened it, when lo ! Padma, the mysterious maiden, came out of it smiling all sweetly. By that time the palace was filled with an eager crowd of Rakshasas, men and women, whom the news of that wonderful casket and its occupant had attracted thither. And to them did Ravana narrate in great detail the antecedents of Padma, when Mandodari turned upon him with a black frown upon her fair features and exclaimed "Krithya, the daughter of Pippalada the sage, brought destruction upon the members of the clan in which she was born. This Padma is but such another one. See you not that she was born but to destroy her father, and mother, [kith and kin, capital and kingdom ? Who knows what awful ruin she is



commissioned to work out in this fair world? What evil genius prompted you to bring her here? I feel intuitively that she bodes you no good. She will, I am sure, prove your Fate. Lose not a moment in conveying her as far away from here as you can. But, wait. She is a terrible basilisk whose very looks carry death in them; so, bury her deep, deep under the earth. It will not be long before a Son of Wisdom will come upon her by accident and bring her up as his daughter." But, Padma smiled all the more mysteriously and said in gentle accents "Well; please yourselves. No one has yet scored a point against Fate. This Lanka, your fair capital, has not seen the last of me. Soon, sooner than you think, do I come here to call to account this Ravana and every one that calls himself his friend or follower. A third time do I visit this island home, to bring death to Paundraka, the son of yonder Nikumbha and to the hundred-headed Ravana, his noble ally. And for the fourth and the last time do I visit this doomed town, to work merited destruction upon the Asura Moolaka and Soora, the son of yon Kumbhakarna." Intolerable fear seized the hearts of the assembled Rakshasas in its mightly grip. But Ravana gnashed his teeth in rage and whipped out his sword exclaiming, "You shall not live to carry out your nefarious prophecies and evil croakings." But, Mandodari caught his wrist and said with a far away look in her lovely eyes, "Nay, nay, my Lord! I see but too clearly that she comes to no harm through you or any one here. But, she is your Fate and there is no putting it away. Why anticipate, all foolishly, what is to come upon you years hence?" Ravana gave way to her and had the casket with the maiden of evil in it conveyed far far from Lanka and buried fathoms deep beneath the earth.

Long long after, the Videhas ruled over the country. Janaka, a brilliant representative of that line of monarchs,



gave in gift to a holy Brahmana the plot of ground in which was buried the mysterious casket. The Brahmana spent many years before he could fix upon an auspicious moment to plough the ground ; and his Sudra tenant was ordered to bring it under cultivation. His plough-share struck against the casket. The farmer dug it up from where it lay buried for countless years and taking it to his master, said " Holy Sir ! I cannot sufficiently admire your wisdom in choosing this auspicious moment to plough your field. Here have I come across this casket, which, I am sure, contains treasures of priceless value, it is so heavy. It is yours to dispose of as you like." But, the high-souled Brahmana exclaimed " Neither I nor any other have any claim to it, but our king, who gave me this piece of land as a gift." Forthwith he took it to Janaka and said, " I have the pleasure to inform your Majesty that this casket was found by accident buried deep in the plot of land given to me as a gift. I request you to accept it of me, for, you are the rightful owner of it." But, Janaka lifted his hands in surprise and exclaimed, " I see not the justice of your argument. My gift to you of the piece of land included everything above it or beneath. It is yours by every law of gift. Save me, I pray you, from the sin of taking back what I gave as a free gift." Thus they argued and wrangled until Sathananda, the royal priest, interfered with an amused smile. " A nice pair of men you are, wasting your breath over a casket the contents of which you know not. Open it, pray and settle your claims to it after." Janaka acted upon this wise suggestion and opened the casket, when there flashed forth upon their wondering eyes a girl of marvellous beauty and dazzling radiance. The Brahmana reverently offered her to Janaka, who felt his heart go out to the precious find. He adopted her as his daughter and lived in her and for her.

Many are the names by which she is known among



Mathulangi, since she came out from a pomegranate. *Agni-garbha*, from her long abode in the fire-altar, *Rathnavathi*, from her transformation into five rare gems in the hands of Ravana, *Bhoo-puthri*, seeing that she came out of the womb of the earth, *Janaki*, after her adopted father Janaka, *Padma*, as the daughter of Padmaksha, her first mortal parent, *Seetha*, from her being dug up by the point of the ploughshare, *Vaidehi*, as the daughter of the king of the Videhas and *Maithili*, after her father the ruler of Mithila. Sree Rama, whose body shone with the radiance of the dark-blue sky, took her to wife; and thus, after countless years, was the vow of Padmaksha fulfilled".—A. R. III.

Jaya and Vijaya, the gate-keepers of Maha Vishnu, came down on earth as Ravana and Kumbhakarna—Vide *ante*, note on *Sanathkumara*.

Once upon a time Narada felt an illimitable glow of devotion to the Lord, whereupon the curse launched against him by Daksha, the patriarch, dropped away. Indra was greatly troubled at this and apprehending a desire on the part of Narada to usurp his office, sought to destroy his purity of heart and concentration of mind by sending against him his lovely Apsarasas and Kama, the God of Love, but all in vain. Narada was inordinately puffed up at this, and boasted of his invulnerability to Mahadeva. "Poor fellow!" said Sankara to himself "he is on the high-road to ruin. It will go hard with him if Vishnu should get scent of this, for, there is no saying what His mighty illusion can make of poor Narada." And he strongly impressed upon the sage the necessity of holding his tongue on this subject before the Lord of Vaikuntha.

But, the ways of the Lord are mysterious past understanding and his illusion irresistible. Narada repaired forthwith to Swetha-dweepa, where the Lord Vishnu adroitly induced him to describe in glowing terms his



...purity of heart and invulnerability to love. Supreme pity filled the heart of the Lord; his overweening pride would prove the ruin of Narada. So, Janardana created out of His illusion a kingdom and a capital, with a king Seelanidhi as the ruler thereof. He had a daughter by name Viswamohini, to whose wedding (Swayamvara) the princes and the wise men of the earth were invited. Narada was one of the visitors and lost his heart to the lovely enchantress. Back he flew to Vaikuntha where Vishnu abode and clasping his feet exclaimed "Lord! Grant me for a while to assume this resplendent form of yours. I have lost my heart to the lovely Viswamohini, the daughter of Seelanidhi. If I obtain not her hand in marriage, I die." "Well," replied Madhava "there is no saying what some will do when under the influence of love. I will not fail to do the very best for you."

Narada trod upon air on his way to the audience hall of Seelanidhi, his heart bursting with pride and joy at what he considered the all-fascinating form he had been blessed with. He took his place among the monarchs, utterly confident that Viswamohini had but to look at him to fall into his arms. But, the Lord Vishnu had changed his visage so that the beholders fled in affright at the horror. Two of the attendants of Paramasiva were in the secret and followed Narada unseen to get from him as much fun as they could. They sat behind him and whispered to one another but sufficiently loud to reach the ears of Narada "Ah! what a splendid sight! I cannot for a moment believe that this is the self-same Devarshi Narada whom we had seen time and oft. Where did he manage to transform himself so wonderfully? Thrice-blessed is he who could, even for a moment, claim possession to such marvellous beauty and grace." Narada, their unconscious dupe, was drinking in this sweet praise with never-satisfied ears and was sure beyond all doubt that he had but to see the princess to win



her heart, to make her the slave of his enchanting beauty. So, he gave himself the proudest airs he could and in the excitement of his almost fulfilled hopes, eagerly craned his neck to receive the expected garland from the hand of the princess. Well, she came into the hall none too soon and preceded by her maidens, was leisurely passing between the line of monarchs, scanning them from beneath her long lashes and taking an inventory as it were of them with a glance. But, no sooner her eyes fell upon where Narada sat in exultant expectation than she uttered a frightful shriek of horror and repulsion and fled from the hall back to where her ladies were waiting for her. Yet, on the way she stood as if spell-bound at the sight of a young man of radiant presence and all-compelling beauty advancing towards her; and carried away by an impulse she could not divine, she threw the garland over his shoulders. Narada almost swooned away from rage and mortification; when the two tormentors approached him with reverently-folded hands and said "Believe us when we say that we feel ourselves no less insulted and outraged than yourself. An idiot of a girl, who is as blind as a bat to the splendour of such soul compelling beauty as yours, is, we swear, scarce worth a moment's thought. If you will not believe us, we entreat you to get a mirror wherein you will find that we have but done ill-justice to your charms." Narada was taken by the conceit and looked at his face as it was reflected in still water; but, he started back in terror, for it was hard to believe that the monstrosity was himself. It flashed upon him like a revelation the trick played upon him by Vishnu and the horse-play of the two confounded Brahmanas. "Graceless wretches!" cried he, in a terrible voice "You wear the garb of Brahmanas, but like heartless Rakshasas, made me the butt of your practical jokes. You shall be born what you really are—Rakshasas."



Next, he went to Vaikuntha and on his way came upon the Lord Vishnu and by his side stood Visvamohini, for whom he had suffered so much. Poor Narada ! He could not see that the Lord was playing his powers of illusion upon him. "Ha ! I have caught you red-handed and you shall not escape. Your envy and double-dealing would disgrace the meanest creature that crawls the earth. If you wanted to have the girl, why not go about it like a gentleman and take your chances with the others ? I did not bargain with you for this gorilla face of mine when I requested you to render me every help in your power. But, you have counted without your host. I am more than a match for your wiles and witcheries. You assumed a charming shape to confound the heart of this girl, did you not ? Well, you shall go down upon earth *in that very form* and wear it until you are sick of it. You obliged me with the face of a chimpanzee, did you not ? Well, *you shall beg help from such monkeys* and they shall be known as your benefactors. You took away from me her whom I would otherwise have got, did you not ? Well, a Rakshasa and your mortal enemy *shall abduct the lawfully wedded wife of your heart.*" The Lord Vishnu accepted the fateful curse with a sweet smile. The irate sage completed his work of mischief by turning upon the two Brahmanas who followed him and said "You flouted me, a Brahmana and a Rishi. Fierce Rakshasas you shall become and be freed from my curse when you fall in battle by the hand of yonder Vishnu. Laugh at a Deva-Rishi if you dare."—*Ramayana of Tulasidas, Balakanda.*

The Manu Swayambhuva and his wife Satharoopa observed stern vows for thousands of years on the banks of the sacred Gomathi. The Lord Vishnu appeared unto them and said "How can I serve you?" To which they replied in all reverence "Lord ! May we have a glimpse of the real Sree Rama". "One more boon" spoke the Lord



"shall you have." "Then, may we make bold to request to be blessed with a son like yourself." "Well, I myself will have the honour." And Dasaratha, the ruler of Ayodhya, was no other than the Manu.—*Ib.*

Sathyakethu, king of Kekaya, had two sons by name Prathapabhanu and Arimarddana. The former succeeded to the throne and ruled his subjects wisely and well. One day he went a-hunting and lost himself in the dark forests chasing a boar. At sunset, he came upon a hermit of whose lavish hospitality he partook that night. He thanked the recluse in warm terms and said "Holy Sir ! may an unworthy admirer of yours crave to know the name of his charming host ? This wild forest home seems no meet place for one of your stamp and refinement."

Now, the seeming anchorite was no other than a proud king whom Prathapabhanu had defeated in battle and deprived of his kingdom. He thanked Fate that had brought within his grasp without the least effort the very man round whom his thoughts of revenge had centred for long years. So, he replied charmingly "Your majesty will gain nothing by knowing the name of an obscure person like myself. Ekathanu was I named. I saw the dawn of Creation and have been keeping on this fleshly tenement of mine all through, thanks to my poor yogic powers". Prathapabhanu was in the coils of the wily serpent ; and unbounded reverence towards the holy One filled his heart.

He fell at his feet in profound supplication and cried "Lord ! I throw myself on your mercy and crave of you long life, prosperity, victory in battle and unlimited power". The hermit pretended to be in deep thought over the momentous request ; he came out of it with a sigh and said gravely "Do nothing that would give the least offence to the Brahmanas. No one should know what has passed between



of Brihaspathi, the guru of the Devas. Engage yourselves in unremitting thapas, casting aside your weapons of offence and defence. The Devas will not harm you the while"; and he observed a stern vow for a thousand years. The Devas took advantage of his absence to engage the Asuras in battle, who sought refuge with Khyathi, the mother of Sukra and the wife of Brighu, the Patriarch. She promised to protect them and when the Devas turned against her she deprived Indra of the power of motion. The Lord Vishnu came to his assistance, but she began to consume him with the might of her fiery thapas; whereupon he cut her head off with his chakra (discus). Brighu came to know of it and pronounced a curse upon the Lord. "You shall be born on earth as man four times and three;" and forthwith brought Khyathi back to life through his yogic powers. Vishnu carried out the behests of Brighu and incarnated on earth as Dattathreya, Parasurama, Rama, Vyasa, Krishna, Upendra the son of Kasyapa and Kalki.—*Vayupurana*.

67. 33. *Shone* :—The horse-sacrifice and Puthreshti of Dasaratha do not solely account for the coming down of the Lord; but Kausalya's thapas drew Him down to her irresistably.

68. 1. *Gave birth to* :—Rama came out of the womb of Kausalya even as he was in Vaikuntha with four arms, the divine weapons, Sreevathsa the mole, the garland, Vaijayanthi, etc. Kausalya was overwhelmed with joy and sang high his countless perfections and glory. "Lord! I entreat you that this divine form be hidden from the eyes of mortals and that you take a human shape." To which He replied graciously "Be it so. I have promised to accede to the prayers of Brahma and the gods that I should go down upon earth as man and destroy Ravana and his dark brood. Dasaratha and yourself have in past birth performed dire penance that I should be born as your son;



and that is why I chose to manifest myself to you in my divine form—*Adh. R. I. 3. A. R. I. 2.*

16. *The divine four* :—1. Rama was the incarnation of Dharma; Lakshma exemplified the truth that one should render humble service to the Lord all his life; Bharatha was the perfect example for all time of the doctrine of surrender to the Lord; and Sathrugna chose to be the practical exponent of the grandest of all truths,—supreme surrender to the Lord's elect.

2. Rama had the complexion of the blue vaults of the empyrean; Lakshmana shone like molten gold; Bharatha was of a splendid sea-green and Sathrugna was white as driven snow.

3. *Q.*—As appears from Dasaratha's division of the Payasa among his wives, Lakshmana had more in him of the divine essence than Bharatha. Further, Sumithra might have partaken of the Payasa before Kaikeyee. Again, when the brothers met at Nandigrama, Bharatha is said to have saluted Rama, Seetha and Lakshmana. So, it is but reasonable to infer that Lakshmana was the elder of the two.

A :—No. It was Kaikeyee that partook of the Payasa first, since we read that Sumithra was given a portion of it a second time. Again, Rama addresses Lakshmana more than once as *he who is born after Bharatha*. As to the incident at Nandigrama, it is generally understood that Bharatha saluted Rama and Seetha and but embraced Lakshmana only. Authoritative statements that may be found in other works that do not fit in with the above, ought to be explained as applicable to other Rama incarnations in previous world-periods.

4. The queens of Dasaratha are said to have conceived after they partook of the Payasa; hence the gross and the subtle vehicles of SreeRama and his brothers were not formed of the matter that goes to build up our universe and its inhabit-



ants. The puranas affirm emphatically that the five elements nor their combinations have anything to do with the vehicles in which the Lord manifests himself during his incarnations. The six divine perfections transformed themselves into the Payasa. The bodies did not grow upon food and drink nor were in the least affected by heat or cold, fire or water, weapons or missiles. They adapted themselves to the least wish of those that tenanted them.

26. *Thirteenth day* :—Or, the twelfth from the birth of Lakshmana. The period of pollution is twelve days in the case of a Kshathriya when a child is born to him; but, the pollution due to the birth of Lakshmana occurred within the period of the former; hence, Dasaratha was purified on the thirteenth day.

Vasishtha. Akshathriya is not qualified to give the names and generally does it though his Purohitha.—*Kathaka*.

28. *Rama* :—So called because the Yogis, the Rishis and every object of creation *delight in* him. "The Lord was named Sree Rama as he was the consort (ramana) of Mahalakshmi, enthroned on the Lotus. He who meditates on the profound mysteries of this name acquires the merit of meditating on His thousand ineffable names"—*Padma-purana*.

Bharatha :—As he *bore* the responsibility of governing the kingless kingdom when Dasaratha departed to the worlds of bliss and Rama to the dark forests.

30. *Lakshmana* :—As he was blessed with the supreme *good fortune* to render all services to Rama.

Sacraments :—As he had in him the mighty energy that lays low the foes within and without.

34. The Vedic Religion teaches us that the highest Dharma of every jeeva lies in his performing the duties of his status in life without the least desire for the fruits thereof; purity of heart engendered thereby leads him to



the feet of the Masters of Compassion; the bonds of Karma fall away from him; unbounded wisdom and power and bliss are his reward; and he leads the other jeevas on the path of Light that he has trod so gloriously. Various sacraments (Samskaras) are ordained for him, from the moment he enters the womb of his mother to when he casts away from him his gross and subtle vehicles and joins the glorious band of the Pithris (ancestors). These rites aim at the building up of each vehicle with the purest atoms possible that they may enable the consciousness to manifest its countless varieties and acquire experience in all worlds. Of them the most important are Garbha-dhana, Pum-savana, Seemanthonnayana, Jatha-karṇa, Nama-karṇa, Anna-prasana, Chooda-karṇa, Go-dana, Upa-nayana, Sam-avarthana, Vivaha, Dahana, Sanchayana and Sapindee-karṇa.

Garbha-dhana—The husband lays his hands on the spot where the womb of the woman is located and says "May Vishnu make ready your womb. May Thwashta build up forms. O, Sineevali! do thou impregnate it." (Rig Veda XI. 85, 21 22.) ;and he proceeds to place his seed in her. This sacred rite should not be performed carelessly or contemptuously or with hearts filled with impure thoughts or with the sole object of satisfying one's lust. He is bringing into manifestation a form, in that he has in him a fragment of the Infinite Potency which brought this universe into existence; he is furnishing a Jeeva with vehicles that will be utilised by him to tread the Path of Perfection. He should pray that a pure Jeeva might dwell in the abodes he means to build and obtain supreme wisdom. His manas and his consciousness should be centred on his favourite deity; while the manas and the consciousness of his partner in that glorious work should be centred on himself.

Pum-savana :—It is performed in the third month after conception, on a day when the asterism Pushya or



Śravaṇa rules it. The Anna-maya and the Prana-maya sheaths are being built up within the mother's womb; and the rite is meant to secure the birth of a son. The Soma creeper or the shoots of the Dharbha grass or the tender shoots of the Aswattha tree or a chip of a sacrificial post well seasoned with fire should be pounded and the juice dropped into the right nostril of the mother (the remains in the sacrificial ladle after the offering had been made is also used for this purpose); while he should recite the Rig Veda I. i. 3; III. iv. and xxxvii. 2; II. iii, 9—*Sankhyana-grihya-soothra*.

The mother should fast that day and drink three handfuls of curds from a cow whose calf is of the same colour as herself. Each time two beans and one corn of wheat should be mixed with it. The husband asks her "What do you drink? What do you drink?" To which she should reply "The conception of a son," three times. She is taken under the shadow of a round room and the juice of a fresh medicinal plant is dropped into her right nostril. An offering is made to Prajapathi, after which the husband touches her heart and recites the manthra "O, thou with well-parted hair! I know what is concealed in your heart, in the Prajapathi. This is truth. May I not experience the sorrow arising from sons."—*Aswalayana-grihya-soothra*.

The ceremony should be performed before the foetus, quickens—*Paraskara-grihya-soothra*.

The husband stands behind his wife, takes hold of her right shoulder, and placing his finger on her navel, recites the Manthra-brahmana I. iv. 8. He buys a shoot of the Aswattha tree with twenty-one grains of black gram. It should be fresh; it should not be worm-eaten; it should have a fruit on each side like the testes in shape. He recites over it the manthra "O, medicinal plants that abound



everywhere ! Impart with a good heart special potencies to this shoot. May this accomplish the wishes of my heart"; and places it in the open air. A virgin or a chaste woman or a celibate or a Brahmana woman should pound it with a stone, but should not draw the stone backwards. The wife assumes a reclining position, when the juice is dropped into her right nostril and the Manthra-brahmana I. iv. 9 is recited—*Khadira-grihya-soothra*.

When buying the shoot, he should say "If you belong to Soma, I buy you for Soma. If you belong to Varuna, I buy you for Varuna. If you belong to the Vasus, I buy you for them. If you belong to the Rudras, I buy you for them. If you belong to the Adityas, I buy you for them. If you belong to the Maruths, I buy you for them. If you belong to the Visvadevas, I buy you for them." At the end of every one of the above manthras he gives the owner of the shoot three grains of black gram ; or, he may place them at the foot of the tree.—*Hiranyakesi-grihya-soothra*.

In the fourth month after conception is performed the sacrament known as *Garbha rakshana* (protection of the foetus) is performed. Six food-offerings are made in the fire, while the six Riks of the Rig-Veda X. 162, are recited. The limbs of the mother are smeared with the ghee at the end of the recitation of every one of the Riks in *Ib.* 163—*Sankhayana-grihya-soothra*.

This sacrament safeguards the foetus from every danger or harm.

Seemanthonnayana—In the seventh month (the fourth—*Aswalayana*; the sixth or the eighth—*Paraskara*; the fourth or the sixth—*Khadira* ; the fourth or the sixth or the eighth—*Gobhila*) from conception the wife takes a bath and wears new clothes ; she sits behind the fire, and her husband makes offerings into the fire, touching her meanwhile and reciting the Maha-vyahrithis. Rice and green pulse are mixed



and cooked and offered into the fire, when he recites the manthra "May Dhatha give long life and prosperity to those who worship him. May he obtain the grace of the deity endowed with eternal perfections. Dhatha confers offspring and wealth ; Dhatha evolved this universe ; Dhatha will bestow an offspring on this sacrificer. Make an offering unto him with clarified butter in full measure and overflowing." He recites Rig Veda X. 121 ; X. 184. 1 and parts the hair of his wife in two beginning from the forehead. A quill of the porcupine with three white spots on it or the shoots of the Dharbha grass and fig berries are used for this purpose. They are then placed on her lap. The berry figs are strung on a cord of three strands which is tied round her neck while she says, "This tree is full of juice. Bring forth children even like this." [Cooked rice mixed with sesamum seeds is spread over with ghee ; she is made to look at it and is asked "What do you see?" She replies "Offspring."—*Khadira* II. 2. The hair is parted thrice, reciting the three syllables Bhoo, Bhuvah Swah respectively. She should eat the food that she looks upon. Aged Brahmana women sit by her and express auspicious sentiments like "May you be the mother of heroes. May your wedded life be long and happy"—*Gobhila* II. 7.] Then he says to those who play upon the veena, "Sing of king Soma." Fried rice beaten flat is mixed with water and given her to drink, while the husband recites the manthras of Rig Veda X. 184, 1 ; II. 32, 4 to 8. Next he touches her and says "You are Garuthman. You are Suparna ; the Thrivrit Soma is your head ; Gayathra is your eyes ; the Chandasas are your limbs ; Yajus is your name ; Saman is your body." She is then gaily decked with gold and made to sing joyfully.—*Sankhaya-grihya-soothra*.

Water is taken from a river down the current in a fresh vessel ; the plant *Thooryanthi* is placed at the foot of the



wife, the husband touches her head, recites the manthras of the Yajur Veda II. 11, 14, 15, 16, 17 and sprinkles her with the water. This ensures safe and painless delivery. *Apasthamba-griha-soothra* VI. 14.

If she happens to miscarry, the husband takes hold of her wet hand and passes it upwards over her body three times, reciting the manthra "May, Thwashta bind you with his bonds and cause you to go up. May he not make you go down. Dwell for ten months in your mother's womb. Do not cause death to men." When the time of confinement draws near, he places a vessel of water at her head and the plant Thooryanthi at her feet and touches her stomach. Then, he passes his hand over her body from head to foot, saying "This foetus shall move even as the wind blows or the waves move."—*Hiranyakesi-grihya-soothra* II. 1. 2.

The above sacraments protect the mother and the child and concentrate all the forces that go to build up bodies of the Jeeva well and harmoniously. But, we have lost the wisdom and the will and the purity that render them efficacious and potent; hence, they are to us only unmeaning mummeries and useless relics of the past.

Jathakarman:—The father thrice breathes upon the child as soon as it is born and draws in his breath reciting the manthra "Draw in your breath by the Rig Veda; inhale by the Yajur Veda; exhale by the Sama Veda." Butter, honey, milk, curds and water are mixed together or a paste of rice and pulse, with which the child is fed thrice in a gold spoon.

Namakarana.—He gives the child a name saying "I give you for your food the honey, the Veda taught by Savitha who fulfils all our wishes. May you be blessed with long life and live among men for a hundred years, protected by the Devas." It should be known only to the



parents. Another name approved of by the Brahmanas given to him on the tenth day ; and this is his name among men. The black, white and red hairs of a black ox are founded, and mixed with butter, honey, milk and curds and given to the babe four times ; so holds Mandukeya. The father recites the following on that occasion " Bhoooh, I place in you the Rig Veda,—so and so—Swaha ! Bhuvah, I place in you the Yajur Veda—so and so—Swaha ! Swah, I place in you the Sama Veda—so and so—Swaha ! Bhoooh, Bhuvah, Swah, I place in you the Vakovakyas, the Ithihasas, the Puranas, Om and all the Vedas—so and so—Swaha!" He whispers into the right ear of the babe the word *Vak* that he may be endowed with excellent understanding ; he recites the manthra beginning with " The deity of speech with Prana and Manas. " A gold ornament is tied to the right hand of the child with flax and given to the Brahmanas on the tenth day or kept by the parents. When the period of pollution is over and the mother come out of the chamber of confinement, the parents bathe, dress themselves and the child in new garments ; they cook the offering in the fire that had been kept burning from the time of delivery and offer to the day of the birth of the child, to the three asterisms and to their guardian deities. The offering to the natal star of the child should be placed in the middle. Two offerings are made saying " May this excellent Agni be gracious unto our prayers and bestow upon you to-day a very long life. Oh Agni that confers length of years ! Accept this food and grow in strength immeasurably. May your face and abode be filled with ghee. Drink of the honey that flows from the cow (ghee) and protect this child even as a fond father." The tenth offering is made and the Rig Veda I. 91. 7 is recited. Then the name of the child is given out to all and the blessing of the Brahmanas invoked. This is repeated every month in the same fire on the



day of its birth. After a year the fire is scattered, and the monthly offering is made in the householder's fire as long as the child lives.

Anna-prasana :—The child is fed with cooked food in the sixth month after birth. The flesh of a goat is given to it if the parents want it to be healthy and grow strong ; the flesh of the bird Thithiri if they want it to grow in thejas *i. e.* spiritual lustre ; the flesh of fish if they want it to grow in speed ; cooked rice mixed with ghee, milk, curds and honey, if they want it to grow in brightness. Rig Veda IV. vii 4, 5 ; XI, 61. 19 are recited meanwhile, as also the manthra " Lord of food ! Give us food that increases our strength and causes us no grief. Make the giver of food prosper. Endow us and the men and the beasts with energy. Agni ! Bestow long life and spiritual lustre on this child. Varuna ! King Soma ! Adithi ! May you and other Devathas bless him with long life." Then the babe is made to sit on Dharbha grass laid with its ends to the north, and Rig Veda I. 17. 15 is recited. The Maha-vyahrithis are uttered when the child is fed. The mother partakes of the remains.

Chooda-karma—is performed in the third year for the Brahmanas, in the fifth for the Kshathriyas and in the seventh for the Vaisyas. The fire is lighted in the outer room ; rice, green gram, sesamum, black gram and other grains are placed in vessels ; cow's dung, darbha grass, fresh butter, a mirror and a brass knife are placed on the ground north of the fire ; cold water is mixed with hot and sprinkled over the left part of the child's head thrice, reciting meanwhile the words " Pure objects ! Sweet objects ! Beautiful objects ! Mix ye with one another that you may attain unbounded wealth. May the waters wet you and bestow long life and splendour upon you. I give you thrice the length of life that falls to the lot of Kasyapa, Jamadagni, Agasthya,



and other Devathas". The hair is combed with a porcupine quill ; fresh butter is laid over it ; a young shoot of darbha grass is placed within it with the words "O, darbha grass ! Protect him" ; the hair and the darbha grass is touched with the mirror. He takes the knife with the words "You are sharpness. The axe is your father. Do no harm to this child." He next says "O Brahmanas ! Shave the head of this child with this knife with which Savitha, the wise, shaved of yore the beard of Varuna ; with this with which Brihaspathi, the Dhatha, shaved the head of Indra. May this child lead a long and happy life" and cuts thrice the darbha grass and the ends of the child's hair. He repeats this operation twice on the right side of the head.

The above rites are performed for girls, but without manthras. The hair is buried in some place north-east covered with thick brushwood or on the banks of a stream. The grains and the vessels are given to the barber.

Upanayana—is performed in the eighth year for the Brahmanas or the tenth, in the eleventh year for the Kshathriyas and in the twelfth year for the Vaisyas ; but should not be put off later than the sixteenth, the twenty second and the twenty-fourth years, after which period they become degraded ; no one should perform for them sacrifices or *Upanayana* or instruct them in the vedas ; they are put out from society.

The girdle of the Brahmana should be of munja grass, of the Kshathriya of the bow-string, and of the Vaisya of goat's hair. The Brahmana's staff is made of the Palasa or the Bilva tree ; the Kshathriya's of the Aswattha ; the Vaisya's of the fig tree. The Brahmana's staff should come up to the level of his nose ; the Kshathriya's to the level of his forehead ; the Vaisya's to the level of his hair. The things that the boy has with him at the time of the *Upanayana* should be given to his preceptor.



The boy has his head shaved, takes a bath and adorns himself, after which the preceptor performs a Homa ; and they sit behind the fire, the boy facing west and the preceptor facing south. During the act of initiation the boy stands while the preceptor sits. The man-thra " This Devatha, this girdle which protects us from evil words, that purifies our clansmen, that has as its covering the in-going and the out-going breaths," is recited thrice and the girdle is placed round the boy's loins in three coils from the right to the left. It may be knotted once, thrice or five times.

The preceptor takes the sacred thread in his hand and places it on the shoulders of the boy with the words " You are the holy thread (Yagnopaveetha). I make you wear the holy thread". Both of them take a handful of water. "What is your name ?" asks the preceptor of the boy. " Holy sir !" replies the latter " I am so and so." "Are my Pravara Rishis your Pravara Rishis ?" " Holy sir ! Your Pravara Rishis are verily mine." " Say that you are a disciple." " Holy sir ! I am a disciple." Then, the teacher sprinkles thrice the hands of the boy with the words " Bhoob, Bhuvah, Swah." He takes hold of the boy's hands and says " By the energy of the god Savitha, by the arms of the Aswini devathas, by the hands of Pooshan, I initiate you". He recites Rig Veda II. 23, 1 in case the boy desires to have many disciples ; *Ib.* VIII. 21, in the case of the Kshathriyas ; and the Maha-vyahrithis in the case of those that are sickly. He then says " Bhagha takes hold of your hands ; Savitha takes hold of your hands ; Pooshan takes hold of your hands ; Aryaman takes hold of your hands. You are the God Mithra by right. Agni is verily your preceptor. O, Agni ! I consign this disciple to your care. O, Indra ! I consign this disciple to your care. O, Soorya ! I consign this disciple to your care. O, Visvadevas ! I consign this disciple to your care. I walk like Indra. I walk like Soorya."



The disciple repeats the last two sentences after him and they go round the fire. He stands behind the boy, reaches over his right shoulder and touches his heart with his right hand, and saying "May I be supremely dear to your pure heart," he goes round the fire the other way, observing silence. He places his hand on the heart of the boy and saying "I bring your heart under my will. May your Manas obey mine. You will rejoice to your heart's content with my words. May Brihaspathi unite you with me. You are the celibate of Rama," he goes round as before. He touches the left arm of the boy with his left hand saying "You are a disciple. Offer sacred fuel into the fire. Sip water after excreting. Wait upon the preceptor. Sleep not during the day. Observe silence while you offer the sacred fuel into the fire;" and the disciple replies to the above categorically. Then sacred fuel is offered into the fire either silently or with the words "O, Agni! This sacred fuel is yours."

At the expiration of a year or of three nights or immediately, the preceptor initiates the disciple into the mysteries of the Savithri manthra. He should give to the Brahmana the Gayathri (Rig Veda III. 62. 10) of which Rishi Viswamithra is the seer; he should give to the Kshathriya the Thrishtub (*Ib. I. 35.2*) of which Rishi Hiranyasthupa is the seer; he should give to the Vaisya the Jagathi manthra (*Ib. IV. 40. 5.*) of which Rishi Vamadeva is the seer; or *Ib. I. 35. 9* of which Rishi Hiranyasthupa is the seer. But it may be any manthra dedicated to Savitha. The preceptor sits to the left of the fire, facing the west and the disciple sits facing the west and says "Holy sir? Be pleased to initiate me"; to which the teacher replies "Om "Holy sir! Initiate me into the Savithri" requests the disciple"; whereupon the teacher recites Rig Veda III. 62. 10; foot by foot and next right through. Then the disciple



repeats thrice after the teacher the manthra "You are named the waters ; you are named the happy ; you are named the essence-bearers ; you are named the indestructible ; you are named the fearless ; you are named the undying ; and I partake of you even as you are. May I obtain your blessings." The preceptor gives him the staff reciting the five Riks of V. 51. 11 to 15. He makes him go round the fire and sends into the village to beg alms. The boy asks alms first from his mother or of some woman who does not say him nay. He takes it to his teacher and partakes of it with his permission. Offering the sacred fuel into the fire, going out for alms, sleeping on the ground, and waiting upon his teacher are his daily duties.

After the course of Vedic study is over, the disciple is seated on the skin of a bull and his hair, beard and nails are shaved, mixed with rice, pulse, sesamum, mustard and the flowers *Apamarka* and *Sadapushpi* and thrown at some distance from the village. He takes his bath and is sprinkled with the *Apohishtheeya-sooktha* (Rig Veda, X. 9) ; he is gaily adorned and puts on a pair of new clothes reciting *Ib.* I. 152. 1 ; he is made to wear a gold ornament reciting the *Vajasaneyee-samhitha*, XXXIV. 50 ; his head is covered with the recitation of Rig Veda X. 128. 1 ; he is given an umbrella with the words of *Ib.* I. 123. 4 ; a pair of sandals with the words of *Ib.* X. 18. 6 ; and a bamboo staff with the words of *Ib.* VIII. 17. 10. He sits by himself the whole day. Then, he ascends a chariot reciting *Ib.* VI. 47. 26 ; X. 152. 1. Before he goes to his house, he must enter a place where they will offer him *Arghya* with the flesh of a cow or a goat. Or he may start from a cow-pen or from the foot of a tree with fruits. Having come to his house, he gets down from the chariot reciting *Ib.* II. 21. 6 ; I. 22. 15. That day he should partake of the food that he likes best—*Sankhayana-grihya-soothra*.



The name of a Brahmana must indicate auspiciousness ; the name of a Kshathriya must indicate strength ; the name of a Vaisya must indicate wealth ; the name of a Soodra must indicate humility. These must respectively connote happiness, protection, wealth and service. The names given to girls should be easy to pronounce, pleasant to the ear, plain of meaning, auspicious, with a long vowel at the end and soft like a blessing.—*Manu* II.

The sacraments of Jathakarma, Namakarana, Annaprashana and the Choodakarana remove the sins and the defects accruing from the father's seed and the mother's womb.—*Yagnavalkya* I. 13.

The father and the mother give birth to a child from mutual love. His birth from his mother's womb is his gross birth ; but, the birth given him by his teacher who initiates him into the Savithri manthra is his real birth. It knows no change ; it knows no destruction.—*Manu* II, 147.

The three strands of the sacred thread stand for Sath, Chith, Ananda; or Sathwa, Rajas, Thamas; or Brahma, Vishnu, Maheswara; or Bhoo, Bhuvah, Swah ; or manas, speech and body. He who wears the holy thread should keep under perfect control his thoughts, words and acts. His three-knotted staff symbolises this.—*Manu* XII.

The disciple completes his course of vedic studies, observes the vows, offers the fees to the preceptor and with his permission, comes back to his parents.

Consistently with the rule that a Brahmana desirous of Brahma-thejas should be initiated in this fifth year, a Kshathriya desirous of strength in his sixth year and a Vaisya desirous of wealth in his eighth year, King Dasaratha had the rite of Upanayana performed for his sons in their sixth-year.—*A. R.* II. 26.

When they had completed their studies under their teacher, they made a tour of pilgrimage for six months with



Rishi Vasishtha, the ministers, the retinue and the troops.
Ib. II, 29.

69, 9. *Training* :—Every Arya should acquaint himself with 32 sciences and 64 arts. The four Vedas—Rig, Yajus, Saman and Atharva; the four Upavedas—Ayur-veda, Dhanur-veda, Gandharva-veda and Artha-veda; the six Vedāṅgas—Phonetics, Grammar, Ritualism, Vedic philology, Astronomy and Prosody; the six Darsanas—Sankhya, Yoga, Nyaya, Vaiseshika, Poorva Meemamsa and Utthara Meemamsa; Ithihasas, Puranas, Smrithis, Materialism, Economics, Erotics, Architecture, Rhetoric, Poetry, Languages, Ready Wit; Comparative religion, Customs and manners of all nations—these form the 32 sciences. Of the 64 arts the following are the chief :—

(1) Gesticulation or expressing thoughts and emotions by bodily movements and gestures. (2) Theory and practice of music and musical instruments. (3) Adorning men and women with clothes and ornaments. (4) Knowledge of various forms, disguises, and transformations. (5) Making seats and beds; beautifying them; the preparation of garlands, and bouquets. (6) Games of chance as chess, dice, backgammon, draughts, etc. (7) The theory and practice of erotics. (8) Distillation and mixture of honey and various kinds of liquors and drinks. (9) Extraction of arrows and other missiles from the body; the healing of wounds. (10) Mixing various juices and essences; the art of cooking. (11) Horticulture and the raising and crossing of plants, flowers and fruits; producing the above out of their season. (12) Breaking and pulverising rocks, stones and metals. (13) Extracting various drinks from the juice of the sugarcane. (14) Mixing medicinal drugs, roots, leaves and plants. (15) Mixing and analysing the above; using them separately before mixture. (16) Extracting salts. (17) Archery and the various movements pertaining thereto.



(18) Wrestling and boxing. (19) Projection of engines and missiles at a fixed and a moving object. (20) The marshalling of troops to the music of martial instruments. (21) Fighting from chariots or from the backs of horses, elephants and camels. (22) Propitiating the powers of nature by various postures and mystic gestures. (23) Driving the chariot ; training horses, elephants and camels in various gaits. (24) Modelling vessels from clay, wood or stone. (25) Painting. (26) Laying out reservoirs, canals, tanks, aqueducts, roads and palaces. (27) Manufacture of musical instruments, lifts and mechanical apparatus. (28) Deftly mixing colours. (29) Bringing together water, air and fire ; depriving them of their properties. (30) Building of chariots, conveyances, boats, ships and other marine craft. (31) Spinning. (32) Weaving. (33) Knowledge of gems ; boring them. (34) Assaying gold, silver and the other metals. (35) The production of artificial gold and gems. (36) Inlaying with gold and silver ; electro-plating. (37) Tanning. (38) Skinning and embalming animals. (39) Milking, churning and melting. (40) Tailoring and embroidery, (41) Swimming in lakes, rivers and the sea. (42) Cleaning houses and vessels. (43) Bleaching clothes and removing stains. (44) Shaving, cutting and dressing the hair. (45) Extracting oil from sesamum and flesh. (46) Adapting oneself to the moods and fancies of others and bringing them under our power. (47) Agriculture, its theory and practice. (48) Climbing trees. (49) Manufacture of articles with bamboo or grass. (50) Manufacture of glassware and porcelain. (51) Construction of water-lifts, suction pumps, tube-wells, sprinklers, jets, fountains, sprays, etc. (52) Manufacture of engines of war and weapons of offence and defence. (53) Saddlery for horses, elephants and camels. (54) Rearing of children, treatment of their diseases, training them in sports and games. (55) Punishment of criminals and offenders. (56) Calligraphy of various scripts,



and illuminating manuscripts. (57) Preparation and preservation of betel leaves etc.

27. *Vaxed glad* :—In fact, it was the chief object of the Lord's incarnation to fulfil the heart wishes of Dasaratha, who prayed to him long and earnestly.

The Lord comes down as Rama in every Kalpa or day of Brahma ; and Bhusunda, the yogi, is born along with him at Ayodhya. One day the child was playing in the palace, when Bhusunda hovered around, waiting upon the Lord. It stretched out its hand to catch the shining crow. Bhusunda flew aloft ; Rama's hand came after him with but two finger-breadths between. Go where the would, even to the walls of this universe, there was the hand stretched out to catch hold of him. Bhusunda lost heart, closed his eyes and opened them a moment after, when he saw himself back again at Ayodhya. He was dazed and could only stare at Rama with a vacant look ; the child clapped his hands and laughed in high glee. Bhusunda was somehow drawn into its mouth and entered its stomach, where he beheld innumerable Universes, Systems, Trinities Avatharas, Ramas, Krishnas, Devas, Asuras, and other elements of creation. Kalpas out of count did he pass there, wandering through the maze and was at last surprised to see himself standing before the child and more so to hear that he had been but an hour away in its mouth. Rama enjoyed his discomfiture hugely, removed the illusion and blessed him with an endless life—*Ramayana of Tulasi-das—Uttharakanda*.

70. 3. *Deep counsel* :—Rama resolved to make a tour of pilgrimage after his Upanayana was over. Dasaratha warmly approved of the idea ; and Rama visited the sacred shrines, the holy rivers, and the calm retreats of the earth and came back to Ayodhya. He had a very happy time of it ; but all at once he withdrew from all concerns, and went



through his round of duties secular and religious, with a heavy heart and a listless mind. It was then that Rishi Viswamithra came to Dasaratha to request him to send Rama along with him, that his sacrifice might not be molested by the Rakshasas. The monarch sent for his son, who came into the audience hall with a leaden look, dragging gait, a woe-begone countenance and emaciated body. He sat not on the lap of his father as he had been used to do, but spread his cloth on the ground and dropped upon it wearily. Dasaratha, Vasishtha and Viswamithra were pained beyond all expression at the wonderful change that came over Rama. "It passes my comprehension" said Viswamithra "how it could be that Rama, who is amply endowed with every thing that could satisfy the utmost cravings of the human heart, is a prey to such melancholy and heaviness of heart." And Rama replied at length and earnestly, laying bare the hollowness, the transitoriness of mundane activities, wealth, length of life, egoism, manas, desire, childhood, youth, love, old age, time, destruction, good associations, and the like. Every eye was dim with tears; every heart grew heavy and despondent. The hosts of Siddhas that range the higher worlds exclaimed joyously "The moment draws near when our doubts, our misconceptions and our ignorance that have been the companions of our births past count, are to be dispelled and vanish into airy nothing by the reply of the Rishis, Vasishtha and Viswamithra. The sun of wisdom will dawn on the horizon of our mind." They came to Dasaratha's hall of audience and were suitably entertained by the dutiful king. "Then" said Viswamithra to Vasishtha "it seems to me that the fittest reply you can ever make to these searchings and questionings of Rama would be but the holy themes and high discourses that Brahma, the Four-faced, favoured us with, to root out for ever the enmity that existed between us and to



bring sweet peace and calm content to our hearts." And what passed between Rishi Vasishtha and Rama on that occasion is recorded in the immortal Yoga-vasishtha.—*Yoga-vasishtha, Vairagya-prakarana.*

6. *Viswamilhra*:—*Vide* notes on *ch.* 65.

17. *Inquired*:—*Vide* notes on *V. R.* II. 100.

71-24. *Thrisanku*:—*Vide V. R.* I. 57 to 60.

72-19. *Eldest son*:—*A.R.* III. 2. includes Lakshmana in the request.

32. *The great-souled One*:—"I know this Great Being who shines beyond darkness with the radiance of countless suns."—*Rig Veda, Purusha-sooktha.*

"I have sat at the feet of many teachers and have been initiated into the knowledge of Brahman ; I have passed through the portals of Yoga and have fathomed the mysteries of Being and Non-being. But, you are a staunch follower of the Path of Action. My dress of bark, my deer-skin, my matted hair, my simple fare of fruits, roots, leaves, water, and air proclaim me as one who has triumphed over love and hate ; but, you are steeped in the joys and pleasures of the world and are a slave to love and anger. Harmony forms the key-note of my constitution ; action and passion tumultuous is the key-note of your being. Rama is to me the Great Father in whom I live and move and have my being ; but, to you he is no other than your son born to cheer your old age. My vows, my fasts and my sacrifices aim at nothing else than the eternal well-being of the universe ; but, worldly wealth, power, happiness, length of years and offspring lie at the end of your sacrifice and rites. Duty and salvation are to me the Aims of life ; but, you recognise nothing higher than wealth and happiness. It may strike you that I am supremely audacious in claiming to know That which has baffled the Vedas themselves. Well, I humbly profess to know him as the Great Being of boundless might."



The word *this* in the Purusha-sooktha corresponds to the *real Rama* ; the *Great Being* to of *invincible might*. Supreme pre-eminence and utter love are as natural to the Lord as the crown and the sceptre to the king.

Vasishtha :—He has been the guru of your line from the days of Ikshwaku ; his heart ever seeks your good ; he was my bitter enemy for long years and has no reason to be partial to me ; he is the mind-born son of Brahma. He is the end and goal of mystic powers and wisdom. Further, I set before myself as the aim of my aspirations and efforts, nothing higher than to be recognised by him as a Brahmarishi. He instructs the world in the path of righteousness and truth, both by precept and example. But, you might say, "He is sure to pronounce in your favour, agreeably to the rule of conduct laid down in the Smritis—when there is a point in dispute between a Brahmana and one of another caste, the scale should weigh heavy in favour of the Brahmana." Well, then, seek the opinion of these sages and hermits, who seek not the favour of kings or emperors ; whose souls own no superior ; these are utterly selfless ; these have no likes or dislikes. "The wise ones have fathomed the origin of the Great Self" says the Purusha Sooktha ; and to these the divine incarnation has few mysteries. The world-teachers go from among these. Vamadeva, who reached the heights of perfection even before he left his mother's womb, Markandeya, whose life-period counts seven Days of Brahma—would you take the words of such as these, souls ever centred in meditation on the supreme, if they advise you that it is to your good ?—*Thanislaki*.

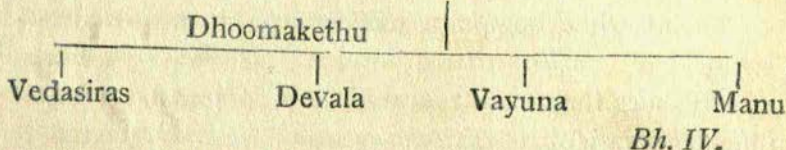
74. 7. *In his early teens* :—Rama was then but twelve, for Mareecha affirms "He was but a lad of twelve, with no knowledge of arms." Dasaratha's expression, that he was not yet sixteen, refers to the age when Kshathriyas are entitled to put on armour and fight.

Lotus leaves:—They blossom and look charming only in the sunlight; but, they close and fade when the sun sets. So, Rama, of tender years and brought up in the luxury of a palace, would fall asleep when the sun sinks behind the west; but, the Rakshasas grow in strength and vigour as the night advances.

75. 21. *Mareecha*:—Vide ante note on “Kasyapa.”

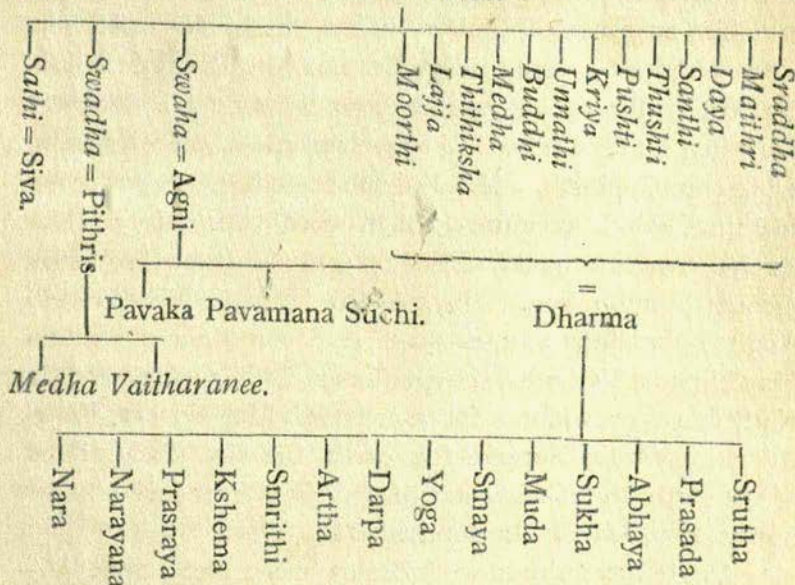
78. 18. *Bhrisaswa*:—A Rishi.

Archi = *Bhrisaswa*. = *Dhishana*



26. *Daksha*:—He came from the thumb of Brahma.

Daksha = *Prasoothi*



(N.B.) This was during the Swayambhuva Manvanthara; but, owing to his offence against Siva, he was born again in the Chakshusha Manvanthara as the son of the Prache-



thasas and Marisha, the daughter of Rishi Kandū and the
Apsarasa Pramlocha.

Daksha = *Asikni*.

10,000 Haryaswas. 60 Daughters. 1000 Sabalaswas
(N. B.) 10 were married to Dharma, 2 to Bhootha, 2
to Angiras, 2 to Krisaswa, 4 to Tharksha, 27 to Soma, and
13 to Kasyapa. *Bh. IV.*

80. 4. *Protective rites*.—Vide *V. R. II. 25.*

The manthras beginning with *Swasthi nu mimeetham*—
Go.

Episodes that teach the wisdom of Brahman as found
in the *Yogavasishtha*—*Thilaka*.

10. *Blessings* :—When Drona sent his pupil Duryo-
dhana to fight, he sipped water, recited some manthras and
gave him an armour to put on that he might be safe from
the weapons of Arjuna. "May Brahma, the Brahmanas and
the best of the reptiles secure your safety. May Yayathi,
Nahusha, Dundhumara, Bhageeratha and other Rajarshis
bring you happiness. May the one-footed, the many-footed,
and the footless creatures watch over your safety. May
Swaha, Swadha, Sachi, Lakshmi and Arundhathi bestow
prosperity upon you. May Ashta, Devala, Viswamithra,
Angiras, Vasishtha and Kasyapa give you their protection.
May Dhatha, Vidhatha, the quarters and their rulers and the
Karthikeyas ever labour for your good. May Soorya, Yama,
the elephants that support the earth, the sky, the goddess
of the earth, the planets and the Siddhas ever give you joy
and victory—*M. B. Dronaparva 94.*

15. It was autumn when Rama went along with Vis-
wamithra—*Bhatti-kavya*.

Garuda came to Rama and gave him the bow of Vishnu
and three asthras—*Padma-purana*. These were intended
to destroy Thataka and Subahu and to plunge Mareecha into



the ocean waters—a task beyond the power of ordinary asthuras.

81. 2. *Skanda and Visakha* :—" Then the Lord manifested himself as Skanda, Visakha, Naigamesha and Saka. These are the sons of Fire."—*M. B.*

7. *Bala and Athibala* :—The mystic arts known as Jaya and Vijaya—*Bhatti-karya*.

Viswamithra initiated Rama and his brother into the mysteries of the Maheswara Vidya, the mysteries connected with the use and management of the bow, the asthuras, chariots, elephants, horses and missiles, the manthras used in shooting and recalling asthuras, as also the manthras Bala and Athibala that ward off hunger and thirst, fatigue and weariness.—*A. R. III. 4.*

The Virat-purusha is the Rishi of the manthras Bala and Athibala; Gayathri is their Devatha and metre; the letters A U and M form the seed ; they are used to ward off hunger and thirst, fatigue and weariness ; the Anganyasa and the Karanyasa are performed with the permutations of *Klam* ; the dhyana (meditation) on the form of the Devatha to be invoked is as follows :—"I meditate upon the presiding deities of the Vidyas, Bala and Athibala. They are but modifications of Pranava ; they shine with the refulgence of the sun ; they form the essence of all the Vedas ; their splendour is beyond description ; they are proficient in destroying the foes and depriving them of their energy ; the waters of immortality ever drop from their hands ; they infuse life and energy into all beings." (For further details and for the manthra itself, the Savithri Upanishad may be profitably consulted, as also Rig Veda, III. iii. 21, 23).

5. *Sarayoo* :—In a previous Kritha-yuga, Sankha the Asura made away with the Vedas, threw them into the ocean and vanished therein. The Lord went after him as



a fish, destroyed him and restored the Vedas to Br ahma. Then, tears of joy fell from the eyes of the Lord on the top of the Himalayas. From there it flowed on to the Bindu lake and thence to the Manasa lake. About that time Manu Vaivaswatha desired to perform a yaga and said to his guru "Holy sir! This Ayodhya abounds in every convenience. Do you approve of it as a suitable place for the sacrifice?" To which the sage replied "But here is neither a sacred river nor a holy lake. If you can get down from lake Manasa a holy current, that would cleanse every foul stain and sin." Vaivaswatha shot an arrow that pierced a side of the lake and directed a current of water to where Ayodhya stood. It was aptly named Sarayoo in that it flowed *from the lake*. Later on, the 60,000 sons of Sagara were reduced to ashes by the fiery glance of Kapila; and Bhageeratha brought down Ganga from the worlds of the Gods and united it with Sarayoo—*A. R. Yauthra-kanda IV*.

84. 29. *The spot* :—Some puranas mention this incident as having happened at Mount Kailasa in the Himalayas; it might have been in other Kalpas. Kalidasa's poem—*Kumara-sambhava*, is founded upon this incident.

87. 16. *Malada and Karoosha*. "The right bank of the Ganges from the confluence of the Gomati to the confluence of the Sona, in shorter words, the district of Shahabad, seems to have been formerly peopled by the Maladas (or Malajas) and Karooshas, who were also called 'Vrihadguhas or living in big caves (*Hemachandra IV. 25. Trikanda-sesha, Bhoomi-varga*). This seems to show they were aboriginal tribes, in which case they must have retired to the hills of Chota Nagpur on the south and are perhaps identifiable with some of the tribes inhabiting that tract. Rama, after crossing the confluence of the Sarayoo, passed through the land of these tribes on



his journey to Mithila and both the peoples are also mentioned in the Mahabharata II. 14. 12. The king of the Karooshas was an ally of Jarasandha, king of Magadha, in his celebrated siege of Mathura (*Harivamsa* 91) and the district seems to have been afterwards merged in the latter kingdom. According to the Ramayna, it contained the holy hermitage of Vamana or dwarf incarnation of Vishnu—which was afterwards occupied by Vismamithra."—*Geography of Ancient India*.

20. *The Asura Vrithra* :—Indra had a long spell of happiness, security and success. He grew proud of his position and showed not meet reverence to Brihaspathi, his guru, when he came into the hall of audience. The sage saw that evil days were coming upon Indra and silently left the Swarga. The Asuras took advantage of the opportunity to humiliate the Devas. Sukra their guru, led them on ; the Devas were worsted in fight and sought refuge with Brahma. "Accept the guidance of Visvaroop, son of Thwashta" was his reply to their prayers. They were fortunate in securing his services and Indra was instructed by him in the mysteries of the Narayana-kavacha (a protective manthra). With its help he easily conquered the Asuras and established himself firmly in his kingdom.

Now, Visvaroop had three mouths—one to drink soma, another to drink wine and a third to eat his food. While he was performing Yagas for the Devas, he allowed them to participate in the offerings therein. But the essence of it he gave to his kin, the Asuras, unperceived (for they were his mother's people). Indra found him out and furious at such treachery in one whom he trusted so absolutely, he cut off the heads of Visvaroop with his Vajra. The soma-drinking head became the Chathaka (the swallow); the liquor-imbibing head became the Thithiri (the parturidge). Then the sin of killing a Brahmana attached itself



to Indra. He divided it into equal parts and distributed them among earth, water, trees and women.—*Bh.* VI. 7 to 8 V. R. IV. 24 ; VII. 84—86 ; Padmapurana, Srishti-khanda 19, 71 ; Bhoomi-khanda 23, 24 : Brahmapurana 96. (This story is repeated with further details in the Krishna Yajur Veda).

Thwashta was enraged at the murder of his son. He performed a magical rite to destroy Indra. But when making the principal offering, he chanced to pronounce the manthra of invocation with a wrong accent on the principal word. This gave the meaning "Grow in energy as he whose mortal foe is Indra." He meant it to convey the idea "Grow thou in energy as the mortal foe of Indra." This oversight vitiated the whole rite. A frightful Asura rose out of the sacrificial fire. The Devas discharged their weapons at him, but he swallowed them all. They took refuge with Vishnu, who advised them to go to Rishi Dhadheechi and beg his body of him ; Visvakarma would manufacture out of his vertebrae a weapon which would slay the huge Asura Vrithra. The Devas accordingly sought Dhadheechi and obtained his body, with which Visvakarma made the terrible weapon named Vajra. [Misrikh is a town in Sitapur District, Oudh, and the head quarters of Misrikh tahsil, situated 13 miles south of Sitapur town on the Hardoi and Sitapur Road. It is one of the most ancient towns in Oudh and numerous legends connect its foundation with the mythological Raja Dadhich. The name is said to be derived from the Sanskrit *misrita*, meaning 'mixed', because the waters of all the holy places in India are supposed to have been brought together and mixed in the tank mentioned below.

Colonel Sleeman says : " Misrikh is celebrated as the residence of a very holy sage named Dadhich. In a great battle between the Devathas and the Giants, the Devathas



were defeated. They went to implore the aid of Brahma upon his snowy mountain-top. He told them to go to Misrikh and arm themselves with the bones of the old sage Dadhich. They found the sage alive and in excellent health; but they thought it their duty to explain to him their orders. He told them that he should be proud to have his bones used as arms in so holy a cause; but, he had unfortunately vowed to bathe at all the sacred shrines in India before he died, and must perform his vow. Grievously perplexed, the Devathas submitted their case to Indra. Indra consulted his chaplain Brihaspathi, who told him that the angels of all the holy shrines in India had been established at and around Nimsar by Brhama himself and the Devathas had only to take water from all the sacred places over which they presided and pour it over the old sage to get both him and themselves out of the dilemma. They did so and the old sage, expressing himself satisfied, gave up his life. The Devathas armed themselves with his bones, attacked the giants, and gained an easy and complete victory."

The tank above-mentioned is of very ancient construction. The Maharatta princes repaired the ghats about 125 years ago, and it is now a fine specimen of a Hindu tank. On its bank stands an old temple sacred to Raja Dadhich, who is also considered a Rishi. A large fair is held near the tank on the occasion of Holi festival, at which a brisk trade is carried on.

There is a *serai* for travellers, and the Brahmans entertain all strangers. Sitapur is 55 miles from Lucknow by Rohilkhand and Kumaon Railway.—*The Travellers' Companion*].

Indra placed himself at the head of the Devas and went to fight Vrithra with the newly-forged weapon. The encounter took place at the commencement of the



Thiretha-yuga of the first Chathur-yuga in the present Vaivaswatha Manvanthara. The banks of the Narmada was the scene of a long and well-matched contest. The chances were rather favourable to the Devas. The Daithya and Danava chiefs began to show signs of wavering. "What is this that I see, my friends?" exclaimed Vrithra "Is not death inevitable? And what is more enviable than meeting it with honour and glory? The holy books say that there are two modes of reaching the highest heavens—the first by means of Yoga and the second by fighting to the last in the field of battle with our face grimly set towards the foe." But the Asuras heeded him not; the Devas pursued them. "Cowards!" exclaimed Vrithra "What glory do you gain by attacking those who flee in fear from the field of battle? Come at me; come one; come all; you will find that you have enough to occupy yourselves with." He sprang at Indra, who threw a large club at him. Vrithra easily caught it with his left hand and dashed it against the head of Airavatha, the elephant of Indra. It receded 28 cubits and vomited torrents of blood. The magnanimous Vrithra was touched with the distress of the animal and did not strike it again. He turned against Indra and calling to mind his wicked deeds, exclaimed "Vile assassin of a Brahmana! You killed in cold blood and by treachery your guru Visvaroopā. You made him confide in you; you were initiated by him into the mysteries of arms; yet you cruelly put to death my innocent brother. You are worse than a Rakshasa. I shall see if I cannot cleave thy body with this trident and make you food for vultures. If I fall by your hand, I shall be free from the bonds of Karma by offering my body as a welcome sacrifice to animals. Here do I stand before you, serene and unflinching. Why do you not strike at me with your Vajra? You have been helped by Vishnu and Dadheechi. Victory



and everything good goes with those that follow Vishnu. I carry out the commands of him whom I worship—the Lord Sankarshana. I will sacrifice this body and attain the world of the most exalted Yogis. Lord! May I for all time remain in the service of thy elect. The attainment of the supreme state or of the Siddhis or of Mukthi is of no moment to me when compared to the service of humanity.”

He then attacked Indra with his trident; but Indra threw his Vajra at him and lopped off the hand and shivered the weapon it held. Vrithra took a club with the other and struck Indra and his elephant. The Vajra slipped out of the hands of the monarch of the Devas and he felt ashamed to pick it up while his enemy was looking on. “Pick it up, Indra and kill your enemy. This is no time for shame or sorrow. Neither you nor I are the real actors in this play. The Lord guides us all. Look at me. I have been worsted; my hand is gone and my weapon; but I am doing my very best to kill you. It is but a game of dice that we play, with our lives as the stakes”. Indra could not admire enough the wisdom and the magnanimity of the Asura and involuntarily exclaimed “King of Danavas! You have got over the illusion of Vishnu; the Asura nature has dropped away from you; your heart is centred in devotion to the Lord. Verily you are a Mahathma.” They renewed the fight and Indra lopped off the other hand and shattered the club it held, whereupon Vrithra opened his mouth and swallowed him. The Devas were loud in their wailings and lamentations; but, Indra broke through the body of Vrithra with his Vajra, and tried to sever the head of his foe with it. Day and night he was at it without a moment's respite for 360 days before he could accomplish his task. The Jeevathma of Vrithra rose from his body and merged into Sankarshana, while the Devas and the Asuras looked on in wonder. The heinous sin of murdering a Brahmana caught



Indra in its deadly coils and followed him as an old Chandala woman of grisly appearance. He fled to the Manasa lake and remained concealed in the filament of a lotus stalk for 1000 years. King Nahusha reigned in Swarga the while; but, his heart grew big with pride and the Saptarshis cursed him to be a serpent. The Brahmanas purified Indra of his stain and called him back to rule over the world of the gods—Ib. IX—XIII.

Thwashta brought forth Visvarupa to destroy Indra. The latter desired to make himself the master of the three worlds. With one of his faces he studied the Vedas; with another he drank wine; and with the third he looked out as if he would swallow the quarters and the worlds. Indra was afraid of his stern thapas and sent his Apsarasas to spoil it, but in vain. He next hurled his Vajra at the Asura, who fell down to the earth like the loosened summit of a mountain. But his splendour diminished not. He seemed more alive than ever and was fearful to behold.

Indra knew not what to do, and remained plunged in thought. Then there came along a wood-cutter with an axe on his shoulder, whom espying, Indra approached and said "Do you lop off the heads of this my enemy as quickly as you can"? But the man replied "It is no ordinary person that I see before me. My axe cannot sever the heads from the huge shoulders; and even if it could, I cannot bring myself to do a thing which the world will hold in horror and loathing." "Nay" said Indra "fear not. I have power to put in your axe the strength and energy of Vajra." "But" exclaimed the stranger "I must know who you are and why you have perpetrated this cruel deed." To whom Indra replied "I am Sakra, the King of the Gods. Will you obey me now?" "Alas!" cried the man "How is it that you are not ashamed of this dark crime? Have you no fear that the terrible



penalty of taking the life of a Brahmana, a holy Rishi, will fall upon you?" "That is my own concern" replied Indra "I will purify myself by the severest penances. He was my enemy, terrible in his strength. My Vajra laid him low. I stood in mortal fear of him. So, do me the favour to cut his heads off as quickly as you can. The heads of the beasts slaughtered in sacrifices shall be yours henceforth, as a fit reward for the timely help you render me." The woodcutter was persuaded by the promises of Indra and quickly cut away the heads of Visvaroopā with his axe.

In the fight between Indra and Vṛithra, the latter swallowed his foe. The gods then created a yawn which seized Vṛithra in its grasp. His limbs contracted and from the open mouth of the Asura came Indra, glad to be alive. They renewed the fight and the spirit of Thwashta was so strong that Indra was worsted and sought refuge with Vishnu. "Try your best" said the Lord "to bring about a peace with your enemy. I will ensoul the Vajra and destroy the Asura." Then the Devas and the Rishis proceeded to where Vṛithra was and unfolded to him their proposals for a cessation of hostilities. But Vṛithra replied "How can there be any peace between myself and Sakra? We are both of immeasurable might. Yet, I shall not fail to pay due respect to your words if you promise that I shall not meet my death at the hands of Indra or of his gods by a dry object or by a wet one, by stone, by wood, by a weapon, by a missile, nor during day, nor during night." The Rishis got Indra to consent to the terms and there was peace between the combatants. But, Indra was ever on the look out for some means of destroying his foe.

One evening he saw Vṛithra walking all alone on the sea beach. He followed him unseen and said to himself "Verily this is an awful moment. The Lord has promised to infuse his energy into my Vajra. It is now evening ;

is neither day nor night. If I do not slay mine enemy now, I shall never get such another chance to do it." He invoked the Lord Vishnu and prayed to him with all his might; when, lo ! he saw coming out of the sea a cloud of foam high as a mountain. "I see the hand of the Lord in this" exclaimed Indra in exultation, "This is neither dry nor wet. This is neither a weapon nor a missile. This shall I use to slay Vrithra with." He caught the foam and threw it at him along with his Vajra ; Vishnu entered the foam and absorbed the life breaths of Vrithra.—*M. B. Udyoga-parva* 9-19.

Once upon a time, the Asura Namuchi was afraid of Indra and hid himself in the rays of the Sun. Indra entered into a covenant with his foe and said "I shall not slay you in the day or in the night, with a wet object nor yet with a dry one." But, one day he chanced to observe a fog covering the sky and taking care to be well within the terms of the peace, he struck at Namuchi with a piece of foam and slew him on the spot. But, the huge head of the Asura chased him, shouting out "Thou traitor to a friend ! Sinful wretch ! Whither goest thou ?" Indra was persecuted day and night beyond endurance and sought refuge with Brahma, who advised him to bathe at the Aruna-theertha and purge himself of the foul sin. He bathed at the junction of the Sarasvathi and the Aruna ; he gave away vast gifts to holy Brahmanas ; he performed many a sacrifice there. The head of Namuchi fell in that confluence of waters ; and Vrithra ascended to the worlds of the blessed—*Ib. Salya-parva* : 44.

Vrithra confounded Indra, his foe, with his arts of illusion; Brihaspathi, Vasishtha and the other Rishis grew anxious about the well-being of the worlds. They went to Mahadeva and said "Lord ! Indra finds it almost impossible to slay Vrithra. We pray that you will be pleased to do it yourself." Sankara directed his energy to enter into

the body of Vrithra as a raging fever and placed another portion of it in Indra. Maha-Vishnu placed a ray of his in the Vajra wielded by Indra. The Asuras lost their memory; their arts of illusion slipped away from them; fierce flames darted out of Vrithra's mouth; his face grew ghastly white; he trembled like an aspen; his hair stood on end with an unknown terror; his breath came in short painful gasps; his memory came out of his body in the guise of a hideous jackal; frightful meteors fell all round him; vultures, eagles, cranes and other birds of prey circled over his head; Maheswara's fever dried the life-sap from his limbs; he heaved a huge yawn and Indra struck him dead with his Vajra. The sin of the murder of a Brahmana came out of Vrithra's body as a frightful monster clad in rags and bark; fiery were his eyes and curved his cruel teeth; his limbs were curiously twisted and distorted and were drenched with blood; a garland of skulls hung round his neck. He sprang upon Indra and folded him within his loathsome embrace. The Devas cried out to Brahma in sorrow and trepidation. The Fashioner of forms sent for the grisly Nemesis and said "Let Indra go. You shall have your wish." And he replied with a hideous leer, "Honoured am I beyond all expectations, in that the Great Architect has a favour to ask of me. What higher honour or glory can I wish for? But, I simply carried out your behests that I should pursue relentlessly him who took the life of a Brahmana. I shall no longer trouble Indra; but, I would pray that you assign me another abode." Then Brahma sent for Agni, the god of fire and said "My son! Accept thou a fourth of this." "Be it so" replied Agni. "but, how am I to purify myself of it?" "That need not trouble you." said Brahma "for, he who catches a sight of you blazing in your splendour and fails to make an offering unto you, shall relieve you of this heinous sin." Brahma next sent for the trees, the



plants and the creepers and said to them "Accept you a fourth of this sin." "Be it so," they replied "But is it not enough that we lead a dog's life, helplessly exposed to the mercies of heat and cold, wind and rain, man and beast? They cut us down, pierce us, hack at us, break us, burn us and subject us to endless tortures. But, your word is law to us. How shall we throw it off?" "He who interferes with you in any way on the full and new moon days shall relieve you of your burden." He next sent for the Apsarasas and said "Accept a fourth of the Brahminicide of Indra." "We obey" replied they; "but how long are we to carry this black horror about us?" "Grieve not," said he "It shall go to him who approaches a woman during her courses." Then Brahma sent for the waters and said "Accept a fourth of the Brahminicide of Indra." "We feel honored at the command" replied they; "but instruct us how we are to throw it off." Nothing easier" said Brahma; "it shall go away from you to those who shall slight you and throw into you impure things, excreta, hair, nails and the like." Then the Devas helped Indra to perform a horse-sacrifice and freed him from the sin—*Ib. Santhi-parva*, 288.

Hiranyakasipu went to his sister and said "Dear! your son Visvaroopā is now the chaplain of the Devas. He gives to them the essence of the offerings and we get only the remains. We grow weaker and weaker; they wax in strength. Advise him to manage it the other way." She went to Visvaroopā where he sat in the garden Nandana and said "Child! I hear that you help our enemies to grow and famish your uncle and his people in consequence. It seems to me all unbecoming for a son of mine." Now, Visvaroopā was the most dutiful of sons. He idolised his mother and her word was law to him. So, he went over to the Asuras. Hiranyakasipu put away Vasishtha who was till then his priest and installed Visvaroopā in



his place. The Maharshi put a curse upon him. "Asura ! I see no reason for your changing the Purohithas in the middle of this sacrifice, unless it were distrust of myself. You shall not live to finish this rite and shall meet your death through a strange monster." And Maha-Vishnu tore him to pieces in the guise of a man-lion. Visvarooopa performed severe tapas that his mother's people may prosper. Indra sent many an Apsarasas to ruin it, who soon had the innocent Asura in their toils. When they were satisfied with their hellish work, they said to him all innocently "We belong to Indra and cannot afford to stay here long. Give us leave to go back to our homes." But Visvarooopa cried out "Is it so ? I will make short work of Indra and his Devas." He recited some potent charms, which immeasurably increased his might. With one of his faces he drank the Soma juice offered by the Brahmanas ; with another he partook of the food offered therein ; the third absorbed the vital energy of the Devas. They went to Brahma, clasped his feet and cried in despair "Lord ! Visvarooopa absorbs the essence of us all and of everything that is offered to us in the sacrifices. Our hearts turn to water, while the Asuras chase us round the heavens. We throw ourselves upon your mercy." Brahma reflected a while and said "Dadheechi, of the race of Bhrigu, is practising stern thapas for the good of the worlds. Pray to him to give up his body unto you. Its bones can be utilised to form a terrible weapon—the Vajra, with which you shall slay the Asura," The Devas proffered their prayer to the Rishi Dadheechi. "Holy Sir ! we hope and pray that your thapas goes on all right." "Yes, thank you ?" he replied "I am yours to command. What can I do for you?" "Blessed are we" rejoined the Devas "in that you have thought us fit recipients of your favour. May we make bold to entreat of you to give up your holy body for the good of the worlds." "I see nothing against it" said



Dadheechi "but, you must consent to have me as your Indra for a thousand years." Indra resigned in his favour and betook himself to thapas. At the end of the 1,000 years Dadheechi gave up his body to the Devas. It was nothing unusual for him to whom joy and sorrow were equal and who lived but for others. Brahma manufactured the terrible Vajra out of his bones ; and Vishnu infused his energy into it. In consequence Indra struck Visvaroopā dead with the bolt. Thwashta, the father of the victim, gave him the head of the animal slain in sacrifices, and churned his body, from which sprang the Asura Vriṭhṛa. But, he too fell under the Vajra of Indra—*Ib. Santhi-parva* 352 ; *Vana-parva* 99, 100.

Of yore, the Asura Vriṭhṛa entered the Earth and absorbed its life, whereupon evil odours rose up on all sides. Indra grew wroth and struck him with his Vajra. Vriṭhṛa, sorely wounded, entered the Waters and absorbed their life, whereupon they lost their properties. Indra grew wroth and struck him with his Vajra once again. The Asura entered the Fire and absorbed its life, whereupon it lost form, colour and heat. Indra grew wroth and struck him with his Vajra once again. The Asura entered the Air and absorbed its life, whereupon it lost its property of touch. Indra grew wroth and struck him with his Vajra once again. The Asura entered the Akāsa and absorbed its life, whereupon it lost its property of sound. Indra grew wroth and struck him with his Vajra once again. The Asura entered the body of Indra and absorbed his life, whereupon he lost his natural qualities. Confusion and darkness took hold of him. Rishi Vasishtha dispelled them with his teachings and holy discourses, whereafter he destroyed the Asura in his body with the subtle Vajra—*Ib. Aswamedha-parva* 11.

88. 4. *Thataka* :—She was an Apsaras in a former



birth. One day she came upon a Rishi in the forest and frightened him as a hideous Rakshasi. He saw into her future and pronounced her fate in the form of a curse, "You shall be a Rakshasi. The shaft of Sree Rama shall rid you of this dark doom." Accordingly she rose from her foul body, pierced to the heart by the arrow of Rama and rose aloft to the high regions in her glorious body of light—*A. R. IV. 8.*

21. *Met his fate* :—Sunda laid waste the asrama of Agasthya and in consequence, was consumed to ashes by his holy wrath. Then Thataka and her sons Mareecha and Subahu proceeded to the nether worlds and lived with Sumali, the Rakshasa king. Long after, when Ravana rose to power, they attached themselves to him.—*Kamba Ramayanam.*

90. 14. *Manthara* :—The Kamba Ramayana gives her name as Kumathi. Except this, I have not been able to find any explanation of this allusion.

17. *Destroyed* :—Vide *ante*, note on 'The incarnation of Rama' pp. 227.

92. 35. *Gave up* :—The weapon of the Lord freed her from her curse; she came out of it as a most lovely Yaksha woman, who reverently went round Rama and sang his glories. She had a place in the worlds of light—*Adh. R. IV.*

93. 21. *Chaithraratha* :—The lovely gardens of Kubera, the lord of wealth.

94. 12. Dandachakra, Dharmachakra, and Kalachakra are asthras—*Thilaka*. The clubs are asthras no named—*Thilaka*, as also the two thunderbolts. *Prasvapana* :—locks up the senses and faculties of those against whom it is sent; *Prasamana* deprives them of their fiery energy; *Darpana* maddens them; *Soshana* dries up the sap in their limbs; *Santhapana* pours a liquid fire, as it were, through all their



Vilapana causes them hopeless melancholy and dissolves them in tears; *Madana* is the weapon of the God of Love.

95. 5. *Sudamana*, the weapon of Thwashta.

13. *Initiated*—Tulasidas Ramayana, Balakanda, mentions the incident as having happened after they came to Siddhasrama.

23. *Pleased heart*—They felt themselves supremely blessed in being allowed to approach and serve him from whom they derived their life and energy—*Thilaka*.

96.6. *Withdrawal*—The manthra is contained in the Moola-manthra of the asthra.

10. *Sathyavan* etc. *Govindnraja* is of opinion that these are the names of the forces presiding over the manthras, while *Thilak amakes* is out that Visvamithra taught him the withdrawals, as also other asthras named Sathyavan etc.

21. The Grantha editions omits from Dasaksha to Sunabhaka (both inclusive); but the Devanagari edition published at Kumbakonam has them.

Yogandhara :—Other editions read 'Suchirbahu, Mahabahu, Nishkuli and Viruchi.'

98. 1. This chapter teaches us that we should always live in the holy spots sanctified by the Lord; all our efforts towards the realization of the higher states of spirituality are infinitely fruitful in such places through the eternal presence of the Lord therein.

9. *Siddhasrama* :—It is also called Daruvana and Badarikasrama. The Lord Vishnu sits there in meditation, ever intent on the welfare of the worlds.—*Kamba Ramayana*. Vishnu performed Thapas there in his own form, and later on as Vamana; hence the peculiar sanctity of the place.—*Go*.

10. *Bali* :—He was the son of Virochana and grandson of Prahlada. Once upon a time he was defeated by



Indra and was advised by his guru Sukra to perform a yagna named *Visvajith* (all-conquering.) A chariot drawn by green horses, a flag with the device of a lion on it, a golden bow, two quivers with an unfailing supply of arrows and a divine armour arose from the sacrificial fire. Prahlada gave him a garland that fades not and Sukra bestowed on him a wonderful conch. Equipped thus, he attacked Swarga and the Devas. Brihaspathi, their guru, told Indra that it was a bad time for them and Vishnu alone had power to pull them through it. They should give in for a while and lie low somewhere, till the wheel of Time should bring up better chances for them. The Devas were wise enough to follow the advice and Bali and his Asuras ruled over the three worlds. Sukra advised the Asura king to perform a hundred Aswamedhas.

Aditi became disconsolate at the downfall of her sons. She asked her husband Kasyapa to help them anyhow. He advised her to observe a strict vow named Payovratha. At the end of twelve days the Lord Vishnu appeared before her and she had his promise that He would incarnate as her son. Accordingly Sree Vamana was born of Aditi at midnight, on the twelfth day of the bright fortnight, in the month of Bhadrapada; the moon was in the first part of Sravana, in the Abhijit. Vamana came to know that Bali was celebrating the Aswamedha on the banks of the Narmada.

[*Balighatam*-A village in the Vizagapatam District Madras Presidency, near which is a shrine of Siva as Brahmeswarudu, of peculiar sanctity. The Swami or idol, contrary to usual custom, faces west instead of east. The river Panderu or Varahanadi, which washes the rocks on which the temple stands, flows for some distance from south to north. This combination of directions is particularly auspicious in the estimation of Hindus, and the shrine, under the name of Uttharahini, is held in great veneration. On the river bank is a



small bed of pulverized shale, which, from its resemblance to ashes, is declared by the priests to be the site of a sacrifice performed by Bali-chakravarthi. It is 23 miles from Narasapatam on the north-east line of the Madras Railway.—*Traveller's Companion.*

He went there and was accorded the highest respect and reverence by Bali.

“Holy Sir ! To what good fortune do I owe this gracious visit. I am yours to command.”

“Nay, king of Asuras ! No favour to you ; it is I that seek one at your hands. I am a Brahmana and it goes easy with me to beg.”

“Holy Sir ! I have made a vow that none shall seek of me in vain that which is mine to give. You have but to speak to be obeyed.”

“Nay, your majesty ! I but ask for as much space as my dwarfed feet can cover thrice.”

“Ho ! Ho ! You are too modest. I will have you remember that Bali is not so poor but he can afford to give something more to a deserving Brahmana like yourself, something more befitting his position.”

“Nay, king ! It is not meet that a Brahmana should desire for more than he could have use for ; he should be content with as little as possible.”

“It is really very amusing. Since you will have it so, I can do no better than beg of you to accept from me as much space of earth as you could cover in three strides.” He took the water-pot to pour water over the hands of the recipient to consecrate the gift. Now, Sukra knew what was coming on, and whispered into his ears “You know not what you are about. This dwarf is but Vishnu in disguise, the warm supporter of our enemies, the Devas. Have you any idea of his object in making that modest request of you for three feet of earth ? You will see



him cover the Bhoo-loka and the Bhuvār-loka with his first stride ; the Swar-loka will afford space for the second. Now what have you to give for his third stride to measure ? Where can you remain after giving over all you have ? Besides, you will go to hell for having failed in your promise and uttered an untruth. So, take heed and commit yourself not to anything rash. I would be the last man to advice you to speak an untruth ; but, this is an extreme case, and the Vedas make special allowance for such." But, Bali put away from him with scorn and indignation such a disgraceful expedient. "The grandson of Prahlada shall never soil himself and his ancestry by an untruth. I have promised to this young Brahmana as much land as he could measure in three strides ; and *that he shall have*. It matters very little to me whether he be a Brahmana or the Lord Vishnu himself or my Fate." "Well" said Sukra in anger and sorrow "you know that I advise you for your best. Since you will not take it, you will lose everything you have."

But Bali was firm as a rock. He rendered due worship to the Brahmana boy and pronounced the manthra of gift joyfully, clearly and with a full heart. Vindhyaṇali, his wife, placed before him a golden jug full of holy water, with which he washed the feet of Vamana and sprinkled the sin-cleansing water over himself and his wife. Thereupon the dwarf of a Brahmana grew and grew till he filled the whole of the universe with his mighty form. The three words afforded him scant measure for two strides, which passed right beyond and through Mahar-loka, Jana-loka, Thapo-loka, and Sathya-loka. The Asuras were overwhelmed with fear and sorrow and exclaimed "Alas ! Our noble king has been miserably duped by this villain of a Brahmana, this unprincipled Vishnu. It is but righteous work that we would do in ridding the worlds of



such a cheat." They fell upon the followers of Vishnu, who just handled them as if they were children. Bali interfered and ordered them to desist. "For" said he "Time is against us. The Lord is Time ; He was on our side and we won ; He is now against us and the Devas are bound to win." Garuda, divining the intentions of the Lord, tied Bali with the potent noose of Varuna.

"King of the Auras" said Sree Vamana "all that you can give suffices not two strides of mine. Where shall I place my third ? You have told a lie. You have gone back on your plighted word to a Brahmana. The gates of hell open wide to receive you." "Nay, Lord!" replied Bali "It shall never be said that my feet strayed from the path of right. My word holds good now as ever. Do you place your feet on my head and take out your third foot of earth. The hell that you speak of, the noose of Varuna that binds me, the downfall of my fortunes, and any punishment you may inflict on me, would not turn a hair of mine ; but, I dread above all to do anything for which good men will blame me. I deem this punishment an act of favor shown me out of consideration for my grand-father Prahlada. This royal power has but clouded my perception and made me forget the true aims of life. And what shall I do with this body of mine ? They say you are my enemy ; but, I have lost my kingdom and my power only to be drawn nearer to you."

Prahlada came there and bowed down to Sree Vamana and said "Bali obtained his lordship over the Thriloki by your grace ; and now you have taken it from him, since it stood in his way and blinded him to his real good."

Vindhyavali, the wife of Bali, clasped her hands and said "Lord ! You are the Creator of the universe, the Preserver, and the Destroyer. It is yours by right, and it is the height of presumption for any one to pretend to give it to you as a gift."



Brahma approached Sree Vamana and said " Lord of Lords ! All-pervading ! You have taken away from Bali every thing that he held dear. He has given himself up entirely to you and feels supremely blessed in doing so. It is not meet that he should remain bound by the noose of Varuna, as if he were an ignorant soul."

Sree Vamana replied " Nay, it is not so. I take away all his wealth from him whom I mean to bless with my grace. Riches and power but induce a man to disregard myself and the world. When, after countless births, the jeeva evolves to be a man and when he is found to be free from any pride of birth, age, beauty, wisdom, power and wealth, he has won my favour. Constant devotion to me keeps him from anything that might beget pride in him. Now, this Bali has triumphed over my Maya. His wealth is gone; his power is lost; he is defeated and chained by his foes; he is forsaken by his friends ; his own guru reviles and curses him. But, his hold on truth is stronger for it. He shall have as his reward a dignity beyond the dreams of others. He will be the Indra during the Savarni-manvanthara. Till then, he will reside in the Suthala. Bodily pain nor mental, nor fatigue nor indolence, nor defeat nor misfortune shall approach the dwellers of his world. King of the Asuras ! Go to Suthala with thy followers. The dwellers in Swarga ever pray to be admitted to it. The very Regents of the worlds shall not be able to overpower you. My Chakra shall consume to ashes him who refuses to follow you there. You and your people are under my protection. Myself shall wait at your door and keep watch and ward over you. There you shall be purified of what remains in you of the Asuric tendencies. And you, Prahlada, will accompany Bali to his new abode."—*Bh.* VIII. 15-23.

Rishi Bharadwaja was one day meditating in the waters of the heavenly Ganga, when the foot of Vishnu appeared



there during his Thrivikrama incarnation. The sage took water in his hands and threw it at Vishnu, which created the beautiful mole in his breast, Sreevatsa so named.—*M. B. Santhiparva I, 351.*

Sree Vamana's first stride reached to the limits of the solar system; his second stride touched the confines of the Dhruva-mandala; his third stride covered the Brahmanda and pierced beyond. He turned to Bashkali (Bali) and said, "Find a place for my third stride." The Asura hung down his head in deep dejection, when his guru Sukra spoke up for him and said "He can but give what exists, but cannot create new worlds for you. You see he has kept back nothing." And Bali added "Lord ! whatever was mine to give I have freely given you. The worlds are but a speck of dust in the shoreless immensity of which you are the Lord. To bring new worlds and systems and universes into manifestation is yours, and I dare not arrogate that mighty power to myself. Besides, I promised to give you as much land as you could cover in three strides. It was with reference to the form that you assumed when you came to me as a young Brahmana. Had I but a glimpse of your all-pervading form then, I would not have dreamt of making such a promise to you. Further, is it not ridiculous in the extreme for me to speak of making a gift to you of what is yours?" Sree Vamana replied graciously, "You are the soul of truth. I find it hard to reply to you. Ask of me what you will, and it is yours." "Then" exclaimed Bali, "may my soul ever be centred in you. May I meet death at your hands and live for ever in the Swetha-dweepa among your elect." "Nay," replied the Lord "remain thou here for another Yuga until I come down as the mighty Boar. I will enter the world where you reside and take you unto myself with great pleasure."

Bashkali took birth in the Vaivaswatha Manvanthara



as Bali and held sway over the three worlds. The Lord Vishnu went to him as a Brahmana and begged three feet of land from him. (The first of these incidents took place during a previous Kritha-yuga, when Indra and Vamana went to king Bashkali and Indra begged the land in the name of Vamana)—*Padmapurana, Srishtikhanda*, 24, 25, 26.

Q :—Bali was an Asura. If he performed Yagnas, he must have invoked the Devathas and made offerings to them. Now, would he offer worship and reverence to his foes whom he had defeated and deprived of their kingdom ?

A :—The Devas were the enemies of Bali, and not Mahavishnu. The Asura was well-known as an ardent devotee of the Lord. His sacrifices were made to propitiate Vishnu and not the Devas.

Q :—Then, would the Lord destroy the yagna of his devotee ?

A :—If his elect fought among themselves, it was clearly his duty to punish the guilty—*Go*.

The Devas are divided into two classes—Ajana-devas and Karma-devas. The former are nominated to various posts in the government of the universe at the beginning of each Manvanthra. They had finished their course of evolution in the three worlds long ago in previous Kalpas and had risen to the level of Devas ; they come down with the Lord in this Kalapa to serve under Him in the departments of creation, preservation and destruction. They are invoked during sacrifices and receive the offerings therein. They are anterior to the Karma-devas who attain the rank of gods in this world-period through their merit. Bali was the foe of the latter alone and could very well offer worship to the former in sacrifices. It is the Karma-devas that place obstacles in the way of others performing yagnas. The Ajana-devas have no necessity to sacrifice to any gods ; but the Karma-devas have to do that. Hence it is out of place



to hold that Indra and the other Devas performed yagnas.

Thilaka.

32. *Praise* :—The Lord abode for long ages at Siddhasrama invisible to all intent upon the welfare of the worlds. For, the Sruthi says "He willed that he might become many. He performed thapas." Kasyapa came to know of it and dwelt for a thousand years there with his wife Adithi, observing a holy vow to find favour with the Lord. When it was drawing to an end, Vishnu appeared to him and asked him what he would have. The Devas came there on that occasion and added their prayers to his.

99. 5. "Lord! In thy body I see the Devas, the Rishis, the Uragas, and all beings, even Brahma and Maheswara"—*Geetha* XI, 15.

100. 21. *Offerings* :—It could have been only the Aupasana, for, he who takes upon himself the initiatory vow in a sacrifice cannot engage in Agnihothra or Darsapoorna-masa-yagas until it is over.

101. 13. *Six days* :—The Kamba Ramayana says that the Yaga was performed on the days presided over by the asterisms Anusha, Jyeshtha, Moola, Poorvashadha, and Uttharashadha.

102. 3. Mareecha and Subahu came in the afternoon—*Ad. R. I.*

20. It was the Gandharvasthra that routed Mareecha—*Kamba Ramayana.*

103. 1. *Despatched* :—Rama drove Mareecha from the sacrificial ground, while Lakshmana slew the rest.—*Bhattikavya* ; *Ad. R. I.*

104. 1. Visvamithra was quite capable of destroying his enemies without the least exertion; his yogic powers were so great. But, he wanted to proclaim to the world the greatness and glory of Rama; he had to bring about the



decrees of Karma and free the Rakshasas from their dread curses, and give them a brighter life ; so, he adopted the expedient of bringing down Rama and Lakshmana to protect his sacrifice from the Rakshasas. Further, he had to hand over to Rama all the Asthras and Vidyas with him that they might be utilised in destroying Ravana and the Rakshasas and relieve the earth of her dark load of sin. He knew that this was impossible, so long as the Purusha was not united to the Para-sakthi ; so, to bring about their union in the shape of a marriage between Rama and Seetha whom he well knew as the great mother that had taken birth in the house of Janaka, he takes him to Mithila, ostensibly to have a sight of their rare bow. Rama, who was Boundless Wisdom and Power, desired to exemplify in his life the truth that nothing comes to good except it were imparted by the guru and waited upon Visvamithra with all reverence as the most dutiful disciple, to be initiated into the mysteries of the divine weapons.

20. Visvamithra had bound the Lord by his devotion ; He was his servant to order about and would not be away from His elect even for a moment. "Bheeshma" says Krishna "is reclining on his sharp bed of arrows ; like a dying fire his life-breaths grow dimmer and dimmer ; yet his heart, his mind and his soul are centred in me. Is it then surprising that I should think of nothing but him?"

24. Visvamithra entertained Rama and Lashmana for three days more and invited them to go to Mithila on the fourth.—*A. R. I. 5.*

Janaka had earnestly and respectfully invited Dasaratha to his yagna ; but, the poor king, utterly disconsolate at being torn away from the joy of his heart, had no memory for it.—*A. R. III. 30.*

27. *Given ;*—The Padmapurana says that the Lord Mahadeva gave it to Janaka. The Koormapurana says

"Mahadeva was mightily pleased and bestowed his bow on Janaka, who destroyed his enemies therewith."

105. 10. Arjuna performed severe thapas on Mount Mandara and was blessed with wonderful boons and mighty asthras by Mahadeva, Indra and the other gods. He was invited to the Swarga-loka later on and on the eve of his departure, he turned to the presiding deity of the mountain and said "The Rishis who perform rare austerities to obtain salvation seek your lovely retreats. Brahmanas, Kshathriyas and Vaisyas out of count, have you enabled to win the regions of light. Spots of high holiness and wonderful sanctity are scattered all over you. I spent a happy time of it on your peaks. My eyes have been delighted often and often by the glorious views of your rivers, lakes, fountains, valleys, hills, woods and hermitages. I have eaten of your delicious fruits ; I have drunk of the water of your nectarine rivers ; health of body and peace of mind have I been blessed with in consequence. I have roamed far and wide over your confines ; I have heard the sweet music of the golden throated Gandharvas and the stately vedic chants of the Maharshis. As a wilful child I have sported on your fatherly lap. Now, I go away from here, not that I like it, but duty calls me elsewhere. I humbly crave your permission to go.—*M. B. Vanaparva*, 42.

25. *Sona* :—Rises in Mainaka or Amarakantak and flows east into the Ganga.

In old days it had its source in the district of Bundelkand and joined the Ganga near Patna.

106. 11. *Vidarbha* :—On the north of Kunthala, lay the great kingdom of Vidarbha, which seems to have extended from the banks of the Krishna to the Narmada. On account of its great size it was also called Maharashtra or great province (*Bala Ramayana* X. 74, *Anargha Raghava* VII. 96. Kunthala too appears to have been once included in

Maharashtra. It lay to the south of the Narmada, as Aja is said to have crossed the river before entering it (*Raghuvamsa*, V. 59). The people were called Kratha Kaisikas, from two chiefs Kratha and Kaisika, who, according to the *Vishnu Purana* IV. 12, were the sons of king Vidarbha (*Raghuvamsa*, V. 61; *Malavikagnimitra*, V. 2). The ancient capital was Kundina, sometimes called Vidarbha (*Hemachandra*, IV. 45,) which is probably the modern Bedar. It was the seat of Bheema, father of Damayanthi and of Bheeshma the father of Rukmani. Rukma, the son of Bheema, is said to have transferred the capital to Bhojakata, which must be looked for further north, as he went up to the Narmada to avenge the insult of his sister's abduction and would not return to Kundina unsuccessful (*Harivamsa*, 118; V. P. V. 26). Agnimithra divided Vidarbha into two parts lying north and south of the Varada river, which, in its Painganga branch, separates the Assigned Districts of Berar from the Nizam's dominions. (*Malavikagnimitra*, V. 13). Amaravathi in Berar appears to have been the capital of the northern division and Prathishtana (Paitan) on the Godaveri was for a long time the chief place in the southern division (*Kathasaritsagara*. 51, 117; 75, 21). Kalyani, west of Hyderabad, was also an important town—*Geography of Ancient India*.

27. *Magadha* :—Lay beyond the land of the Maladas and the Karushas. Its old capital was Girivraja (collection of hills) also called Rajagriha or Royal residence. M. B. Sabhaparva (20, 21) describes its position in the journey of Krishna with Bheema and Arjuna. From this account it appears that the travellers, after crossing the Ganga and the Sona, travelled east and came to mount Goratha from which they viewed the five hills, which girded the town of Girivraja—Vipula, Varaha, Vrishabha, Rishigiri and Chaithyaka. They passed over the last and destroyed



the triumphal pillar thereon and went to the palace of Jarasandha, which stood within the hills. The Sona joined the Ganga in old days near Patna. The direction of the journey therefore clearly points to Purana Rajgir, with which old Rajagriha has been identified. General Cunningham, in his interesting and learned *Geography of Ancient India*, gives a special map showing the positions of the five hills now called Vipulagiri, Rathnagiri, Udayagiri, Sonagiri, and Vaibhargiri. Of these, Vipulagiri is north and is identifiable with Vipula, as it was so known also in Pali. Rathnagiri is north-east and beyond it there is another lofty hill called Sailagiri. The first has been identified with Pandavagiri of Pali literature ; and the name seems to indicate its connection with the doings of the Pandavas. Sailagiri is very probably Gorathagiri, as it is the nearest northerly hill and at the same time lofty enough to give a view of the five hills which were pointed out from it. There is very little doubt that Rathnagiri is the Chaithyakagiri of the *M. B.*, as the travellers passed over it on their way to the residence of Jarasandha which stood among the hills. Rishigiri is Isigili of Pali and is probably the Udayagiri on the south-east. Varaha is probably a misprint for Vihara. If so, it may be easily identified with Vaibhar. The Punchan river passes by the place and is clearly the Magadha of the Ramayana. (There is a new Rajgir outside the hills, said to have been founded by Bindusara, king of Magadha, who met Buddha while staying in the Pandava hill said to have been founded by Udayaswa, grandson of Ajathasatru (*Vayu Purana, Poorvabagha; Hemachandra IV. 42; Trikandasesha*). The next capital of Magadha was Kusumapura of Pataliputra. For a long time it was the greatest town in India according to the concurrent testimony of Sanskrit and Greek writers (*Dasakumara-charitra; Arrian, Indica 10*).



The Greek assures us that it was situated near the confluence of the Ganga and the Eronaboas, which is another name for the Sona (*Sreeharsha-charitra* I. has it as Hiranyabahu, while *Amara* I 10, 34 names it as Hiranyavaha, having a golden current, probably on account of its broad yellow sands. Sona is perhaps a corruption of Suvarna, *gold*). This fact is borne out by the reference in the drama *Mudra-rakshasa* (III, IV), which distinctly mentions its situation on the Ganga and also alludes to the Sona. It has been satisfactorily shown that the Sona formerly joined the Ganges above the town of Patna (Bengal Asiatic Society's Journal XIV, 137. "An effaced channel" says Thornton "may still be traced opening on that of the Ganges to Bankipore below Dinapore"). So we may conclude that Kusumapura stood near it. Kalidasa speaks of it in the *Raghuvamsa* (VI. 24), but makes a mistake in assigning it as the capital of Magadha in the time of Rama's grandfather. (Hiouen Thsang says that Kusumapura was in ruins when he visited the country and Pataliputhra is the new town. This can hardly be correct, as Palibothra is mentioned by Greek writers and Kusumapura by Dandi and others).

Magadha was also called Keekata in later literature—(*Trikan-dasesha* ; Naishada XII, 88.) The *Gaya-mahathmya* locates Gaya in Keekata or Magadha and gives a Sanscrit name Punahpunah to the river Punpun. Magadha has given its name to the Magadhi dialect described in the eleventh section of *Vararuchi's Prakritha Prakasa*. According to Visvanatha it was the language of the attendants on royal harems (*Sah*, VI), which seems to explain that the term Magadha was applied to bards (Bhats) simply because they belonged to that country (*Amara* II, 8, 97, *Sisupalavadha* XI, 1). The word Magadhi is also applied to some plants, which although found in Magadha, are not peculiar to it.—*Geography of Ancient India*.



Kausambi :—It is near the modern Kosam, 30 miles above Allahabad. When Hasthinapura was engulfed by the Ganga, the capital was transferred to Kausambi.—*M. B. Bheeshmaparva IV. 21*. But the *Kathasarithsagara IX. 4*, ascribes its founding to Sathaneeka, son of Janamejaya. The scenes of the drama *Rathnavali* are laid at Kausambi. *Vamana* under *Panini IV. 2, 79*, speaks of two Kausambis—the old and the new. The new one probably represents the modern Kosam. In its ruins, General Cunningham found a stone pillar with an inscription containing the name Kausambi. The old one, from the description given by the *Kathasarithsagara*, seems to have been further east in the heart of the province of Vathsa, whence it is also called *Vathsapattana (Hemachandra IV. 41)*. The name Vathsa occurs in the *M. B.* more than once (*Sabha-parva 13 ; Vana-parva 234*). But the genuineness of these verses is more than questionable, as Kausambi was not founded till years after the demise of the Pandavas and the district was very likely subject to the king of southern Panchala.

Mahodaya was anciently called Kanya-kubja. It was also called Gadhinagara or capital of King Gadhi. *Hemachandra IV, 39* adds Kausa and Kusasthala, on what authority I do not know. The names are also found together in *Bala Ramayana X*. In the time of Hiouen Thsang's visit it was the most celebrated place in Hindustan and the capital of the south-eastern kingdom. Its splendour remained undiminished until the time of the Muhammadan invasion. The principal families of the Bengal Brahmanas claim descent from Kanyakubja and their great poet Sreeharsha mentions with pride his honorable reception by its king (*Naishada*).—*Geography of Ancient India*.

Dharmaranya is in Magadha. The God of Dharma



was afraid of Soma and concealed himself there. Girivraja is next to it. Kanyakubja, the modern Kanouj, is the country of the deformed virgins.

109. 31. *Forgiveness* :—Once upon a time Bali, the Asura king, approached his grand-father Prahlada and said "Reverend Sir! which is greater, *forgiveness or assertiveness* (parakrama)?" And to him replied Prahlada, "It is hard to decide which is greater. Forgiveness is not always advisable nor successful; and assertiveness is not always the best course of action. He who practises forgiveness in time and out of time meets with innumerable difficulties. His servants pay little heed to his orders; no one accords him the least respect. Hence, the wise never advise a course of unvarying forgiveness. His servants look upon him as a thing of no importance and lay themselves open to many an offence, many a sin. Mean minded men seek to deprive him of his wealth. They make free with his conveyances, dresses, beds, seats, food, drink, and other articles. They use for themselves without his permission the things that he ordered them to give to others. They omit to pay him even the outward marks of ordinary respect. Such a life, exposed to insult and contempt every moment of it, is a veritable hell. His servants, his children, and his attendants speak to him harshly. Nothing is too sacred for them—their master's goods, their master's wives, their master's life. And alas! it is not very often that those wives are not their accomplices. Servants by nature are indolent and always seek to live a life of ease and pleasure; if they are not kept under strict discipline and punished now and then, it does not take much to ruin them, body and soul. Bad servants find it a pleasant task and easy to drag their masters down to their level or make away with him. No one pays the least respect to him who does not make his power felt by others.



Serpents cause great loss of life and havoc among men ; yet they form objects of reverent worship. But none takes the least notice of the Lord Garuda that is the relentless foe of these pests. So, he who forgives in time and out of time, he who practises patience without bringing his intelligence to bear upon it, is mischievous to himself and to others.

But he whose anger and assertiveness are always in evidence is prone to punish the guilty and the innocent alike. In time, he comes to make foes of his friends. His kith and kin turn away from him. His contempt of others brings upon him loss of wealth and power ; he sees around him nothing but scorn, hate, revenge, deceit and sorrow. He who gives way to anger and punishes all alike, all unjustly, loses very soon his kin, his wealth and his life. People keep clear of him, whose hand is heavy alike upon his benefactors and foes. A snake comes into a house and makes no difference between one that had befriended him and another that had not. It is but a dog's life that a man leads whom all fear and tremble at. Countless eyes would be on the watch to hurl upon his head ruin and misery. So it is not meet that we should be assertive for ever ; nor is it meet that we should forgive and be patient for ever. Patience and assertiveness must have their own place in the life of a man, if he is to lead a life of happiness here and hereafter.

A former benefactor of yours might happen to do you an injustice later on ; forgive him. Another harms you unknowingly ; forgive him. If all were omniscient down here, what a beautiful world it would be ! But, it is a golden ideal and no matter of fact. But, one offends you deliberately, calmly and with full intent, and cries out to you with clasped hands and streaming eyes "Alas ! I did it in utter ignorance." Forgive him not.



He is a cool calculating criminal ; be his offence so very slight, he should be punished and that, in a way he would not be likely to forget in a hurry. Generally it is safe and advisable that an offender should be let off the first time with a severe warning ; but he should not escape if he offends again. If he pleads ignorance, he might be excused after a searching enquiry. Kindness overcomes the strongest. Kindness roots out many a hopeless sin. A little thought convinces us that gentleness and kindness are more powerful and useful in the world than strength or power or riches or intellect. Due allowance must be made to time and place, to men and circumstances ; else, our schemes fall to pieces. Sometimes deference to public opinion would have us forgive the offenders.

But it is a curious thing to know that anger destroys as well as benefits. Joy and sorrow arise out of anger. Anger, when under control, is our best benefactor ; anger as our master is our worst enemy. So, anger requires a most careful handling. There is no crime that one would not commit under the influence of anger. An angry man will strike his guru dead. He will pierce to the quick the hearts of those who are entitled to his respect and reverence. It is hard for him to draw a line between what he should say and what he should not. His hand sticks at nothing ; his tongue is ever sharp ; the innocent meet their death at his hands ; the guilty are accorded respect and consideration by him ; he is on the downward track to hell. The wise know this, and keep their temper under perfect control ; their life is happy here and hereafter. Anger should not be met with anger ; gentleness saves us from great dangers ; it is a greater benefactor to him who lets loose his anger upon us. A weak man, if set upon by one stronger than himself, should never give way to his anger, for, he but seeks his ruin. The re-



gions of the blessed are closed against him who thus throws away his life and his chances with open eyes. So, anger should find no place in the life of a weak man. He who renders back gentleness when oppressed and insulted, he whose soft answer turns away the wrath of his enemy, secures to himself supreme happiness in the other worlds. The sight of our enemy who had done us grievous wrong and is in the grip of misfortune and misery should ever bring forth our greatest pity and kindness; it matters not whether we are in a position to punish him or no. The wise ever accord their praises to him who keeps his temper. Forgiveness is the mother of success, as truly as virtue is higher than vice. Gentleness is a nobler trait in a man's character than cruelty. They whom the wise regard as great, do but put on the appearance of sternness and anger; but, their hearts are ever calm and gentle. They whose clear vision sees anger ahead and firmly represses its surging energies, are recognised as great by the Sons of Wisdom. He who gives way to anger deprives himself of the faculty of distinguishing between right and wrong and transgresses the golden mean; so, it is good that we put away anger from us. An angry man can never hope to adorn himself with the virtues of fortitude, skill and success; while the highest power comes to him who knows no anger. An angry man can never hope to utilise what few powers he has earned in past births. It is only the ignorant that regard anger as prowess or valor. Verily, anger is let loose among us for our destruction. He who sails on the path of right action should steer clear of the rocks of anger. He who has risen above the ordinary duties of life has left anger far behind him. Where would be harmony and peace in this world, if there were not among us the Great Ones who are as patient as Mother Earth? Anger is the root of quarrel and strife. What a world would it be where anger is met with



anger, where the guilty turn upon their judges, where scorn is met with scorn, where fathers slay their sons, where sons slay their fathers, where husbands slay their wives, where wives slay their husbands!! A vast house of slaughter it would be where creatures would cease to come into existence; for, where is the peace and confidence that would ensure them a safe reception and abode? If the rulers of men give way to unbridled anger, their subjects disappear in the world. All beings are born and exist and have their short span of happiness down here only through the eternal patience of the Lords of Compassion and Forgiveness. So, patience should never fail us at all times, under all circumstances, even in the face of the greatest dangers. The world-scheme is based on forgiveness and patience. He who keeps down his rising anger in the face of insult, blow, calumny and slander, he who extends his forgiveness and compassion fully and freely to the offender—he is more than a man, he is a Son of Wisdom, he is welcomed in the high and eternal worlds. The man of anger narrows his heart and his intellect; he meets with ruin and misery here and hereafter.

Rishi Kasyapa has spoken upon this in no faint terms. "Forgiveness is the highest duty; forgiveness is the highest sacrifice; the Vedas, the Sruthis, the Truth, nay, the eternal Brahman itself is but forgiveness. The surer safeguard of our spiritual energy, past, present and future is forgiveness. The holiest thapas, the most utter purity is but forgiveness. The universe has its stay and support in forgiveness. He who knows this forgives under all conditions; joy and sorrow, prosperity and adversity find him ever the same. The high worlds attained by yagnas, the high worlds attained by those who have mastered the Vedas, the high worlds attained by those who have performed the rarest thapas, the high worlds attained by those



who have fulfilled all the Vedic injunctions to their uttermost—they form the portion of those who are blessed with forgiveness. Blessed are the forgiving; for, theirs is the world of Brahman. The thejas of the Great Ones is but forgiveness; the supreme knowledge of the Rishis is but forgiveness; the truth of those that aspire after Truth is but forgiveness; the peace that passeth all understanding is but forgiveness. The man of wisdom should ever wear the jewel of forgiveness on his crown. He who treads on the Path of Forgiveness secures high respect and honor in this world; he becomes Brahman. There are no worlds of light that could not be reached by one in whom forgiveness has triumphed over anger. So, forgiveness is the highest duty, the holiest law"—*M. B. Vanaparva. 28, 29.*

110. 18. *No husband* :—She was a virgin all her life, a Naishtika-Brahmacharini—*Thilaka.*

Kampeelya :—It was one of the principal towns in the Dakshina-panchala and was situated on the Ganga (*M. B. Adiparva* 137). It gave its name to the country Kampeelyadesa (*Kathasarithsagara*, 25) and it probably included Kanyakubja, because the girls from whom the place is said to have derived its name were married to a king of Kampeelya; besides, Kanyakubja is a separate principality. Kampil, to the North West of Kanyakubja, has been identified with the old Kampilya *Geography of Ancient India*. Kampil is a village in Kaimganj Tahsil, Farukhabad District, United Provinces, situated on the bold cliff of the Ganges, 28 miles north-west of Fatehgarh town. This village is celebrated in the *M. B.* as being the capital of southern Panchala and of king Draupada. Here his daughter Draupadi married the five Pandava brethren. The villagers still show the mounds where the Raja's castle stood, and point with pride to a small hollow called the Kund of Draupadi. They aver



that the ancient city was formed by a hermit named Kampila Rikh and that before the days of Draupada it was ruled by a king named Brahmadatta. Two yearly fairs are held here in October—November and March—April. Police-Station, Post-office, School.

There are no rest-houses of any kind at Kampil, but the Jains put up in houses attached to a Jain temple. They are however now building a *dharmasala*.

At Kaimganj there is an inspection bungalow about 3 furlongs from the Railway Station and two *serais* in the own. A *dharmasala* is in course of building at a distance of about two miles from the station. Manufactures of Kaimganj—knives, nut-cutters, and locks. Exports—oranges, tobacco, knives, locks, potatoes, and sugar-candy. Tobacco is exported from Kampil.

Kaimganj is 104 miles from Cawnpore by the Bombay Baroda and Central India Railway and Fatehgarh 82 miles.—*Traveller's Companion*.

Held sway :—His mother Somada was of the Kshathriya caste—*Thilaka*.

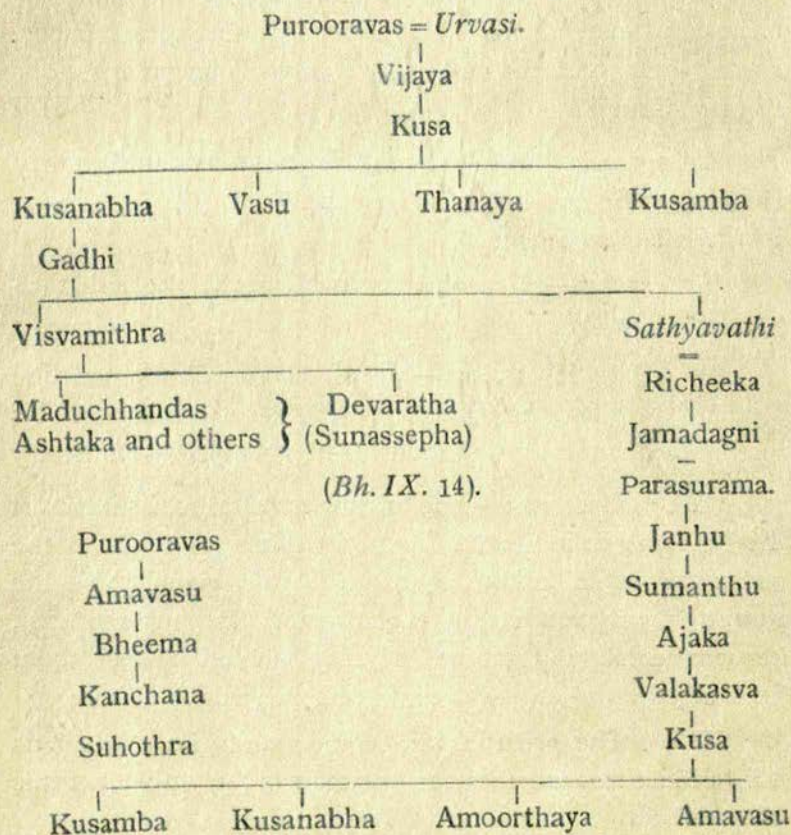
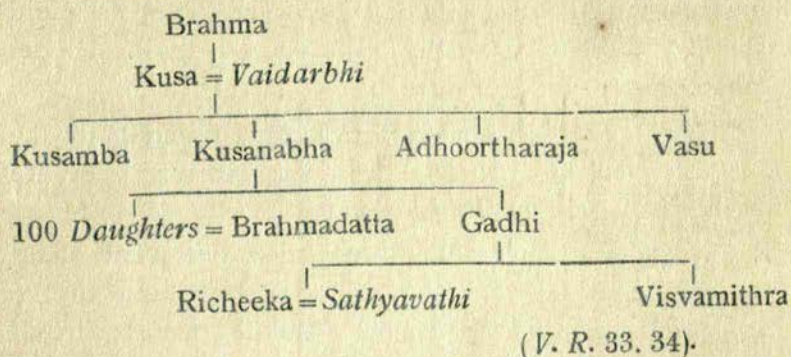
29. *Dropped away* :—He was a mind-born son like the Patriarchs and the Kumaras ; and it is no wonder that his unbounded spiritual might transformed the girls—*Thilaka*.

III. 3. *Rejoiced* :—The fortitude and calm assurance of the girls who defied even Vayu, the most powerful of the gods ; the noble father, to whom it was given to be the parent of such wonderful progeny ; and last, but not least, her wonderful good fortune in being enabled to call them her daughters-in-law—she could not sufficiently admire.

III. 6. The greatness of women and the marvellous things that thapas could accomplish form the subject of this chapter.

Visvamithra :—

The line of Visvamithra.





Gadhi

Visvamithra

Sathyavathi = Richeeka

(V. P. IV. 7)

*Vayupurana**Brahmapurana, Harivamsa*Kusasva or
Kusasthambha

}

Kusasva

Kusanabha

Kusanabha

Amoortharayas

Amoorthimath

Vasu

Kusika

18. *Gadhi* :—Kusamba prayed that the son born to him should be the equal of Indra in might. The king of the gods apprehended the loss of his power and authority in consequence and took birth as Gadhi—*V. P. IV. 7.*

24. *Kausiki* :—flows on the east of Darbhanga through northern Bhagalpur and western Poorniya. In olden times, its channel was much nearer to the civil station of Poorniya than at present, owing to its constant shifting towards the waste. The country and its banks is described in the *M. B. II. 30* as Kausiki Kachcha and must have included parts of the modern districts of Bhagalpur and Poorniya. Puraniya (Purneah), signifying *of old*, was probably its capital and there is a tradition that it was once governed by king Virata, but he cannot be the Virata of Mahabharatha. Near the banks of the Kausiki (Coosi) was the hermitage of the Rishi Rishyasringa, who is said to have been brought to Champa by its king Lomapada for the removal of unnatural calamities. (*M. B. III. 110.*) I am told the hermitage is still pointed out to travellers; but it is at a considerable distance from the Coosi.—*Geography of Ancient India.*

112. 18. *Queen of night* :—The yaga was finished on the full-moon day; and on the second day from it they set out to Mithila. So, the moon rose about an hour and a half after sunset.

113. 9. *Sona* :—The modern Son. The village of Sonepur (Sonapura) in Saran District, Bengal, is perhaps the most widely known place in it. It is situated at the confluence of the Gandaki and the Ganges. It is famous for its great fair held for ten days during the full moon of Karthika. This is probably one of the oldest melas in India, its origin being said to be contemporaneous with Rama and Seetha. It was at Sonepur that Vishnu rescued from the clutches of a crocodile an elephant that had gone to drink. A temple was subsequently erected here by Rama, when on his way to Janakpur to fight for Seetha. Sonepur is considered a place of exceptional holiness. The fair, attended by great numbers of persons, lasts a fortnight ; but it is at its height two days before and two days after the bathing in the Ganges.

The chief articles of trade are elephants, horses, and piece-goods.

Annual races are also held here.

No *serai* or *dharmasala* at Sonapur, but there is one *serai* at Hajeepur about one mile from the Railway station.

Sonepur Junction, on the Bengal and North-Western Railway, is 170 miles from Katihar Junction—*Travellers' Companion*.

114. 15. *Two daughters* :—Maharishi Bhrigu went to the God of the Himavat and said "Give me your daughter Uma unto wife." "Nay" replied Himavan "I have passed my word to Siva, and my girl's heart goes with her hand." "Well," rejoined Bhrigu "since you made me request you in vain, you shall be deprived of your gems"—*M. B. Santhiparva* 352.

1. Of the heirarchy of Pithris, four are endowed with form and three are formless. The latter are named Vairajas, after their father Viraja, the Patriarch. They gave their mind-born daughter Mena in marriage to



Himavan, who begot of her a son Mainaka and three daughters Aparna, Ekaparna, and Ekapatala. Mainaka had a son Krauncha. Aparna passed long years in stern thapas, eschewing all sustenance whatever. Her mother said to her time and oft "Do not so"; Hence she was called Uma. Ekaparna and Ekapatala allowed themselves each a leaf and a tender shoot respectively. The three were Perfected Souls (Brahma-gnanis) and were gifted with marvellous powers. Uma, the greatest among them, married Siva; Ekaparna became the wife of Asitha, the teacher of Yoga and was the mother of Devala, the Brahma-gnani; Ekapatala wedded Jaigeeshavya, the Mahathma and gave birth to Sankha and Likhitha, her mind-born sons.

2. Indra sent Agni to separate Uma and Paramasiva who lived for too long a time together. Uma cursed Agni to bear in him the energy of Siva that dropped upon the earth.

3. The wives of the seven sages came to have a bath in the Ganga; all of them except Arundhathi, the wife of Vasishtha, were attracted to Skanda, who took six faces to look at each of them. Sarasvathi gave him the Veena; the Lord Vayu gave him the cock and the peacock to adorn his banner. The nursling of the Kritthikas was called Karthikeya. He pierced the mount Krauncha and slew Tharaka, the Asura, whereupon the gods elected him the leader of their hosts.—*Vayu-purana*. 72.

18. *Certain ends* :—The Devas were hard pressed by the Asura Tharaka and were on the look out for some one to lead them in battle. Later on they decided to have a son by Mahadeva and besought Himavan to give them his eldest girl Kutila to bear in her the fiery energy of Siva. They took her to Brahma. "It seems to me she is no good" said he observing her carefully. Her pride was wounded and she spake back sharp. "I wonder any one should



entertain the ghost of a doubt about it." This flagrant insult to the majesty of the Grandsire brought down upon her a curse. "The waters shall be your form henceforth." For long ages she remained outside the Brahmanda in her body of waters. Agni placed in her the energy of Siva. When Maha-vishnu incarnated as Vamana, his toe pierced the outer wall of Brahmanda and the Ganga flowed into it through the aperture caused thereby. Hence, her name of Vishnu-pada.—*Vamana-purana*.

She fell along with the waters that stood outside of the Brahmanda and Brahma reverently bore it in his water-pot. The tears of joy that fell from the eyes of Maha-deva formed the waters outside of the Brahmanda, and Narayana was its presiding deity—*Kamika-samhitha*.

Brahma washed the feet of the Lord Vishnu with the sacred waters and deposited them in his water-pot. But *Sankara-samhitha* has it that Uma, after her marriage with Parama-siva, playfully closed his eyes with her palms and his third eye of fire arose in consequence. Gouri was filled with terror at the sight and the perspiration that streamed from her hands was what filled the water-pot of Brahma. In response to Bhageeratha's prayers he sent down the holy current, that was but another aspect of Brahmic energy, to cleanse away the sins of the world—*Thilaka*.

117. 9. *The birth of Karthikeya* :—In the days of yore the Devas suffered a series of defeats at the hands of the Danavas. Indra was filled with anxiety and was eagerly on the look out for a general to lead the celestial hosts against their enemy. He repaired to the mount Mandara and was plunged in deep thought over the problem, when he heard the piteous wail of a woman crying "Alas ! Is there none to save me from this horrible fate ? Would that some one extended his protecting arm over me or pointed out some one in whose strength and mercy I can take refuge."



Indra hastened to the spot exclaiming "Fear not, gentle lady! I am yours to command" and saw a huge Asura of terrific aspect towering over a gentle lady whom he was brutally dragging away in spite of her shrieks and struggles.

He recognised him as Kessin, a redoubtable Danava, hard, pitiless and unprincipled. "Dog of an Asura!" cried he "Stand off. How dare you insult this lady? Know you not that Indra, the wielder of Vajra, holds sway over the three worlds?" Kessin laughed loud and long. "And so, you are Indra—verily a name to frighten with. This lady is mine to possess, mine by right of might. Boy! Meddle not with your betters. Return home lest your mother grow anxious about you." And as if to punctuate his words, he hurled his mace at Indra, who shattered it to pieces with his Vajra. A long and terrible fight ensued between the two and the braggart turned tail and fled.

Indra respectfully approached the lady, calmed her fears and said "Supremely glad am I in being allowed to render you this slight mark of my respect and esteem. But it would give me infinite pleasure to know whose cause I have been fortunate to espouse to-day." And to him so chivalrous and fair-spoken, did the lady make answer, "I am the daughter of Brahma, I and my sister Daithya-sena. We used to disport ourselves on the lovely slopes of this mountain, of course with the permission of our father. This Kesi paid his court to us long and assiduously; but Daithya-sena listened with a willing ear to his protestations and promises and—was lost. I had all along an unspeakable horror and loathing of the wretch and would not tolerate him even for a moment. I cannot thank you sufficiently for your having delivered me from the clutches of that fiend, from a fate worse than death. And now I cannot too much trespass upon your kindness and protection. Complete the good work you have begun by finding for me a husband



and protector." "You are one of my cousins" replied Indra "for my mother Dakshayani and yours are sisters. I would like that you should speak to me about yourself and your might." Devasena said "I am a woman, weak and powerless ; but my father has passed his word that he to whom I give my hand will be the master of the Devas and the Asuras." "But" broke in Indra "just tell me precisely the powers that your husband will be invested with." "My future husband" rejoined the lady "will be devoted to the service of the Brahmanas ; his fame will illuminate the three worlds ; unbounded will be his strength and might ; he will bring under his rule Devas, Danavas, Yakshas, Kinnaras, Urugas, Rakshasas and Daithyas of evil lives. He will assist you in establishing your rule over all beings". Her words filled Indra with sorrow and anxiety. "Alas ! It is but an ideal and is not to be met with in this world of hard realities." Looking up, he saw the sun rising from out of the portals of the east. The moon was entering the orb of the sun. It was the time of the new-moon and the hour was one of frightful possibilities. The Devas and the Asuras were engaged in mortal fight on the Mount of the East. The morning twilight was tinged with blood-red clouds. The waters of the mighty ocean took on the same hue. Agni was entering the orb of the sun, bearing with him the oblations offered with potent manthras. by Bhrigu, Angiras and other mighty Rishis. The twenty-four parvas (fortnights) were offering worship to the sun. This wonderful conjunction of the sun and the moon and the god of Fire filled him with dread and wonder. "This frightful conjunction of the sun and the moon portends a great battle towards the close of this night. The river Sindhu flows with fresh blood. Jackals are howling at the sun with fiery mouths. This conjunction of the sun, the moon and the fire is wonderful, terrible and



full of unlimited possibilities. If the god Soma should beget a son now, he would be the very best husband that this lady could get. But the god of Fire is likewise endowed with manifold excellences; in fact, he is the type and representative of the gods. If he should happen to beget a son, this lady would have her wish."

So he proceeded along with her to the abode of Brahma and bowing low before the Grandsire, said "Lord ! Provide this lady with a meet husband, a great warrior and mighty." "It shall be so" replied Brahma "The mighty being who will take birth at this auspicious moment will be the husband of Devasena and the leader of your hosts."

Indra and the lady took respectful leave of Brahma and repaired along with the celestial hosts to where the Seven Rishis were performing yagnas and offering the Soma juice to the Devas. The god of Fire responded to their calls and came out of the solar orb. He entered the sacrificial fire, received the offerings made by the holy ones and proceeded to distribute them among the Devathas. But, on coming out of the house of the Sapatha-rshis, he chanced to espy their beautiful wives at their baths. His heart was troubled and his desires cried out to him. But he controlled himself by a strong effort and said "These are models of chastity and purity. They are beyond the reach of other men's love. But I shall dwell for ever in the Garhapathya fire on their altars and enjoy that privilege of looking at them every minute of my life. May be I will touch them with my flames now and then." Long years did he dwell among them, drinking in the sweet poison of their beauty and suffering the pangs of an ever unrequited love. At last, in utter despair of winning them to his arms, he retired to the depths of a forest to make away with his wretched life.



Now, Swaha, the daughter of Daksha, had long ago lost her heart to him with no return. She was ever seeking a chance to win his love and could not let slip this golden opportunity. "The thing is ridiculously easy. I will even take the forms of the wives of the Seven Rishis and steal the heart of my lord who is infatuated with these Brahmana ladies. It is the very best way I could hit upon for gratifying his desires and mine ; and no one will be the worse for it." So, she approached him in the guise of Siva, the wife of Angiras and said "My sisters have, after due deliberation, sent me over to you. We are eating our hearts out from love of you. I am Siva, the wife of Angiras. If you accede not to our wishes, our blood will be upon your head." "But" asked Agni "how did you come to know that I entertained any feelings of love towards you and your friends?" "It is no great mystery" replied she "You had our love from a long way back ; but we were afraid of you, and naturally. But now, we know by unmistakable signs that we are not disagreeable to you. Now, I should be back very soon ; my sisters are even now expecting me." So she had her wish and Agni was deceived. She was returning through the forest, when she suddenly said to herself "Fool that I was not to have thought of it before ! Those that dwell hereabout will certainly speak ill of my lord Agni and of the wives of the Seven Rishis whose form I have taken and whose innocence I have befouled. So I shall transform myself into an eagle and escape from this forest without being suspected." She proceeded to where she observed a mountain all white and threw the blazing energy of Agni into a golden fire-altar she saw there. And thus she went to the god of Fire time after time in the guise of the wives of the other sages, all except Arundhathi, whose form she could not take—such was her utter



chastity and devotion to her husband. So seven times did she throw the fiery energy of Agni into the golden altar on the white mount. A boy of exceeding might rose out of it on the first day of the bright fortnight. He assumed a distinct human form on the second day; he was recognisable as a babe on the third and his limbs were distinctly developed on the fourth. He had six faces, twelve ears, twelve eyes, twelve feet, twelve arms, one neck and one stomach. He shone like the sun rising in the midst of a mass of red clouds. He seized with a playful hand the mighty bow that Mahadeva used in his encounter with the Asuras of the three Cities and uttered roars that caused the beings in all the worlds to quake with affright. The great serpents Chithra and Airavata were enraged by these frightful sounds and sprang upon him; he held them in the mighty grip of two of his hands. A bright dart graced the third and a huge peacock the fourth. Two others held to his mouth a mighty conch. He made the earth and the heavens resound with his shouts. He struck at the air with two other hands and disported himself on the mount. All beings trembled in wild affright and sought his protection, which was extended to them. He bent his bow and let fly his sharp shafts at the white mount. Krauncha, the son of Mount Himavan, bit the dust, riddled with the keen arrows of the marvellous boy. The other mountains acknowledged his power and offered him homage. All creatures rendered him joyful worship on the fifth day of that bright fortnight.

Dreadful portents were visible when the child was born. Those that dwelt in the forest of Chithraratha said "And this is what has come about of Agni violating the honor and chastity of the wives of the Seven Sages". But others who saw Swaha flying from the forest as an eagle time and oft, muttered, "That bird is at the bottom of this." But, none



suspected in the least that Swaha had anything to do with it. When the reports of the marvellous child reached her ears, she went to where he was and said to Skanda (for, so was he called, having been *dropped upon* the mount) "I am your mother." The Seven Rishis, when they came to know that a son was born unto them without their knowledge, grew wroth and put away their wives, all except Vasishtha. They were not to blame, seeing that they had the direct evidence of the dwellers of that forest to support them. It was in vain that Swaha went to them again and again and protested. "I am the mother of this child and your wives had nothing to do with it."

Now, Rishi Visvamithra was present during the sacrifice performed by the Seven Rishis. Unseen, he followed Agni when he disappeared into the forest, consumed by the pangs of unrequited affection. He knew all that happened. He was the first to seek the protection of Skanda. He composed a grand hymn in praise of Mahasena. It was he that performed the thirteen auspicious rites of childhood for the boy. It was he that taught the world the glories of Skanda. It was he that instituted the cult and the worship of Skanda, of his cock, of his weapon Sakti and of his attendants. It was for the well-being of the world that he did so, and he became dear to the heart of Skanda in consequence. He acquainted the Six Sages with the facts of the case and emphatically declared that their wives were all innocent; but, their obstinacy was unshaken.

The gods approached Indra and said "This child gets to be intolerable. Vanquish him before he becomes too strong for you and drives you out of the three worlds". "But" replied Indra "what chance have I against this phenomenal child, who can, if he likes, destroy even the creator of this universe." "You are a paragon of valour and heroism" cried they in fine scorn "Let the Mothers of the worlds go to this



overgrown boy and kill him ; for, they can put up any amount of energy if they like." "Be it so" replied Indra, and set the Mothers on his dreaded foe. But, they observed his matchless might and their courage and brag oozed out at their heels. They sought his protection and humbly said "Our hearts go out to you in affection and love. Lo ! our breasts stream forth milk at the sight of your charming face. Be thou our son." Mahasena entertained them with due respect and complied with their request. Then he saw coming towards him Agni, his father. The boy duly honored his sire and was pleased to observe that Agni and the Mothers remained with him to attend upon him. The planets large and small, the Rishis, the Mothers, and numerous angelic hosts of terrible energy ever waited on the wonderful boy.

Then Indra and his celestial host appeared on the mount to do mortal battle with Skanda. But the flames of fire issuing from his mouth reduced to ashes the army of Indra, who threw themselves at the feet of the conqueror. Indra, finding himself deserted by his friends and troops, hurled his Vajra at Karthikeya. It pierced the right side of Guha and from it arose a golden hued youth with a mace in his hand. Visakha was he named, and at the sight of him Indra lost heart and sought the protection of the Son of Fire. He refused the Indra-ship offered to him by the Rishis and by the late holder of the office and was content to accept the place of the Leader of the Celestial hosts under Indra. Indra remembered the lady Devasena whom he had rescued from the Asura Kesi. He brought her unto Skanda and said "The great Brahma had ordained even before your birth that this lady should be your wife ;" and Devasena became the wedded wife of Skanda. The wives of the six Rishis sought his protection and were allowed to live with him as his



mothers. He brought about a happy union between Agni, his father and Swaha, his mother. Later on, he was commissioned by Mahadeva to destroy the brood of the impious Asuras and did his work thoroughly, sparing not.—*M. B. Vanaparva*. 225 to 234.

The Devas prayed to Paramasiva to retain his energy in his body. But Parvathi was wroth with them at having interfered and prevented her from begetting a son. "You shall never know what it is to be blessed with a son" cried she with a wounded heart. Now, a portion of the energy of Siva dropped by chance on the earth and grew into a big blazing fire. The Devas meanwhile, suffered grievously at the hands of Tharaka and sought the protection of Brahma who said to them "The curse launched against you affects not the God of fire who was not present on that fateful occasion. It is given to him to bring forth a son who will destroy Tharaka. The Will-aspect of the Lord is eternal and unfailing. A portion of it has fallen into the essence of the Fire-god. If he places it in the body of the Ganga, he will beget a son who will bring destruction upon the Asuras."

The Devas and the Rishis went after Agni, but could not come upon him. A frog pitied them in their difficulty and said "The God of fire whom you are after, lies concealed in the nether worlds among the waters. His flames blasted us and we were glad to escape here from them." Agni came to know that the frog had betrayed him and shot a curse at the whole class—"Your tongues shall lose all taste from this moment." He then hid himself in another more secure retreat. The Devas were touched with pity and contrition at the fate of the frogs that paid so dearly for having assisted them. "Well, it may be that your tongues lose all taste; but you will be able to produce a large variety of sounds. Hunger may reduce you to a shadow and prostrate you unconscious, but you will draw of the essence



of the earth and live within it. The utter darkness of the night, that fills other creatures with dread, shall be no hindrance to you."

They sought Agni far and wide, when a lordly elephant said to them "He whom you are after is in yon Aswattha tree." Agni grew wroth at it and exclaimed—"Your tongues shall henceforth curve backwards"; and again concealed himself in a Sami tree. The Devas pitied the miserable fate of the elephants that so unselfishly assisted them and said "You will be able to eat every article of food. Your tongues will be capable of emitting certain indistinct sounds."

They looked for Agni here and there, high and low, until a parrot revealed to them, out of pity, the hiding place of the God of fire. Agni came to know of it and cursed the parrot kind.—"You lose your power of speech from now;" and he made their tongues curve upwards. But the Devas consoled them and said "You shall be able to utter the sound *Ka*, Your words shall be as sweet as the prattle of dear children." At last they came upon the God of fire in the Sami tree, which, along with the Aswattha, they declared to be the dwelling places of Agni and dedicated to religious purposes. The waters in the nether worlds, wherein abode Agni, are boiling even unto this day. (The Geysers or the boiling springs of Iceland).—*Ib. Anusasana-parva*, 131.

120. 12. *Arishtanemi*:—One of the names of Kas-yapa.

121. 4. *A lump of flesh*.—Gandhari, the wife of Dhritarashtra, was pregnant for long years; but, as she gave birth to no child, she hit herself on her stomach, with the result that a lump of flesh as hard as a ball of iron came out of her womb. Rishi Vyasa ordered cold water to be poured over it, when it separated itself into a hundred fragments. Trained nurses were appointed to watch over them in jars of clarified butter. After some time the vessels burst to pieces and strong



healthy children came forth from them.—*M. B. Adi-parva*
129.

12. *Wicked son* :—He was a great Yogi in his former birth ; his nature and karmic affinities drew him on towards a life of calm meditation in the deep forests, untouched by the cares of state. He wanted to force his father and his people to drive him out of the town and hit upon the novel expedient of throwing the children of the citizens into the Sarayu. When Sagara sent him away from the capital, he brought back the children whom he had hidden from men's eyes by his yogic power.

122. 1. *Vindhya* :—The celebraetd temple of Vindhya-vasini or Goddess of Vindhya, stands near Mirzapur on the Ganga. It is clear therefore that the name was applied, as at present, to the whole range from the valley of the Narmada to the basin of the Ganga.—*Geography of Ancient India*.

Holiest spot :—The country to the north of the sea and to the south of the Himalaya is the Bharatha-varsha.—*V. P. II. 3*. The following divisions of India are noticed in Hemachandra Kosa, IV. 14, mostly founded on the second chapter of Manu :—

1. Northern India, called Aryavārtha or Janma-bhoomi or Jina-chakri (Circle of Buddhas) or Punya-bhoo (holy land) or Achara-vedi (the land of rites and customs), between the Himalayas and the Vindhyas.

2. Central India or Madhya-desa, between Prayaga (Allahabad) on the east and Vinasana on the west (where the Sarasvathi loses itself in the deserts of Bhatner)—*M. B. Vana-parva* 82.

3. Gangetic Doab, called Anthar-vedi (inner land) or Samasthali (plains), between the Ganges and the Yamuna—*Bala Ramayana* X ; (Trikanḍasheṣha reads Kusasthali.)

4. Brahmavārtha or divine land, between the Sarasvathi and the Drishadvathi (Caggar).



8. Kurukshethra or battle-field of the Kurus, called also Brahma Vedi (Brahma's altar) and Dharmakshetra (holy field), between the five tanks of Parasu Rama, extending for twelve yojanas or 60 miles.

[A yojana is also 8 miles which will give 96 miles, the modern limit of the circle (Cunningham p. 332). It will be seen from the above that Kurukshetra and Brahmavartha are not identical as General Cunningham supposes.]

6. Eastern provinces or south-eastern India.

7. Northern provinces or north-western India up to the Saravathi (Choya river).

8. Mlechha-desa or Mandala (barbaric land) or countries bordering on India. Southern India or the Dakshinapatha is not included in this list, as it originally formed part of Mlechha-desa.—*Geography of Ancient India*.

21. So :—It must be some one of the Devas who have done this—*Thilaka*. Sagara wanted to become Indra and performed a hundred Aswamedhas to get the place. Indra made away with the horse during the hundredth sacrifice.

124. 9. *Rasathala* :—Underneath the earth are the seven Pathalas—Athala, Vithala, Suthala, Thalathala, Mahathala, Rasathala and Pathala. They are 10,000 Yojanas apart from one another. Daithyas, Danavas and Nagas dwell in these nether Swargas. Their enjoyments, powers and luxuries are even greater than those of the Devas in Swarga. Their houses, halls, gardens and playgrounds are very gorgeous. They are ever joyous and are much attached to their wives, sons, friends and attendants. By the grace of the Lord they have their desires always gratified. Maya, the architect of the Danavas, has built for them wonderful houses, palaces and gardens of dazzling splendour and rare beauty. There are no divisions of time and no disturbances from such divisions, as the sun's rays do not enter those regions. All darkness is removed by the light



of the precious stones on the crowns of the Serpent-kings. The people of the Pathala use divine herbs and medicines and consequently they have no infirmities, diseases, old age, bad odour, perspiration or loss of brilliance etc. They have no death except by the Chakra of the Lord (the Wheel of Time).

Athala :—Bala, the son of Maya, resides here. He has created 96 forms of illusion, to some of which only modern magicians have still recourse to. When he yawns, three classes of women spring into existence. 1. Svairini, (self-willed loose women) 2. Kamini (passionate women) and 3. Pumschali (unchaste women). If any one enters Athala, they completely allure him by their golden charms and when the man is under their power, he exclaims "I am Easwara ; I am a Siddha." (These women symbolise so many inferior and undesirable psychic powers).

Vithala :—is below Athala. Bhava (Siva), the lord of gold (Hatakesvara), reigns there in company with Bhavani, (Parvati) attended by the Bhoothas (elementals). He is engaged in warding off the evils of humanity. His contact and connexion with Bhavani gives rise to a river called Hataki (golden). The God of fire kindled by Vayu, the lord of air, absorbs that river and gives it out as Hataka, the gold used by the Asuras who dwell there.

Suthala :—Bali, the son of Virochana, has his abode here. Vamana, the incarnation of Vishnu, took away the Triloki from him and placed him here, keeping watch and ward at his gate. His enjoyments and powers are greater than those of Indra. He is free of all sin and is ever centred in the observance of his own dharma and the service of the Lord.

Thalathala :—Maya, the Danava king, rules here. His three puras or abodes were destroyed by Siva, who is hence called Tripurar. But, Siva admitted him into his favour



and placed him here. He is the master of all magicians, and being under the special protection of Siva, has no fear from the chakra of Vishnu. (Bali and Maya, Triloki and Tripura, the seizure of the one and the destruction of the other, the restoration of Bali to Suthala and of Maya to Thalathala, the favour shown to them in those regions, and the correspondences of Suthala and Thalathala are worth careful consideration. In the case of one, Vishnu or the preservative aspect of the Second Purusha is the actor, and in the other, Siva, the destructive aspect.)

Mahathala :—Many headed serpents, fierce and huge, the progeny of Kadru and Kasyapa, dwell here. The chief amongst them are Kuhaka, Thakshaka, Kaleeya, Sushena, and others. They are always afraid of Garuda, the carrier of Vishnu and seldom venture outside on pleasure excursions.

Rasathala :—Daithyas, Danavas, Panis named Nivatha-kavachas and Kalakeyas, the dwellers of Hiranyapura, reside here. They are the enemies of gods and of immense natural might. They tremble at the sound of the mantras uttered by Sarama, the bitch-messenger of Indra. The energy of the Lord quells their strength and pride and they dwell there like snakes in their holes.

Pathala :—Vasuki and other serpent-kings dwell there along with Sankha, Gulika, Maha-sankha, Swetha, Dhritha-rashtra, Sankha-chooda, Kambala, Aswathara, Devadatta, and other great Nagas. Some have five heads, some six, some seven, some ten, some hundred and some a thousand. The brilliance of the gems on their hoods dispel all darkness.—*Bh. V. 24.*

10. *Viroopaksha* :—Eight huge elephants support the earth in each quarter—Airavatha, Pundareeka, Vamana, Kumuda, Anjana, Pushpadanta, Sarvabhauma and Supratheeka. Their wives are known as Abhramu, Kapila,

Gangala, Anupama, Thamraparni, Subhradanthi, Angana, Anjanavathi—*Amarakosa, Dikvarga*. Airavatha, Vamana, Anjana and Sarvabhauma correspond to Viroopaksha, Mahapadma, Saumanasa, and Bhadra in the text.

32. *Kapila* :—1. The Devas complained to the Lord Kapila, who promised to slay at no distant time the sons of Sagara.

2. Some one made away with the sacrificial horse through a chasm in the earth. The sons of Sagara followed the trail and came to it, from which they dug down to the Pathala, each to the distance of a yojana.

3. The Lord Kapila said to Amsuman "Child ! Take his horse to your grand-father ; ask of me what boon you may desire. Your grand-son will have the honor of bringing down to earth the celestial Ganga." Then Amsuman clasped his hands and said "Lord ! My uncles, who out of ignorance and temerity offended you, are now a heap of ashes. May they rise to the abodes of the blessed." "Be it so" replied Kapila "they will be purified by the contact with the waters of the Ganga when it should come to the earth"—*V. P. III. 4.*

Kardama, the son of Brahma was commissioned by his father to increase and multiply. For long years he sat in meditation at the holy spot Bindusaras on the banks of the Sarasvathi. The Lord Vishnu appeared to him and said "I know the wish of thy heart. The Manu Swayambhuva will offer you in marriage his daughter Devahoothi. Nine daughters and a son will be your progeny in the world. I will take birth of you as your son and teach the eternal wisdom to humanity." Accordingly his girls Kala, Anasooya, Sraddha, Havirbhoo, Gathi, Kriya, Khyathi, Arundhathi and Santhi married the patriarchs Mareechi, Athri, Angiras, Pulasthya, Pulaha, Krathu, Bhrigu, Vasishtha and Atharva. He revered his son Kapila as the incarnation of the



Lord Vishnu and with his permission, retired to the forest. One day Devahoothi approached Kapila and said, "Instruct me, out of thy infinite wisdom, in the mysteries of life and being." And Kapila expounded to her the Sankhya and the Yoga schools of philosophy with special reference to the Path of Devotion. Devahoothi profited by the teachings of her son and passed into eternal peace. Kapila took leave of his mother and proceeded north-east to the shores of the ocean who reverently afforded him an abode, where he remains for all time in profound meditation for the welfare of the worlds.—*Bh.* III. 21 to 33.

1. But it is said that Kapila remained for long ages in deep meditation at Haridwar, where Ganga issues from the Himalayas. It may be that the sea might have extended up to that spot in those times. Even now, sea-shells are found in some parts of the mountain.

2. Kapila taught the Sankhyasastra to Devahoothi. He is the reputed author of the Sankhya-soothras, which are now almost lost. Some hold that there were many Rishis of that name and that the first taught the science, while the last crystallised it into soothras. The *Bh.* expresses the following opinion about Kapila's consuming the sons of Sagara. "It is not right to hold this view. The Lord Kapila, an embodiment of Satva (harmony) that purifies and protects the universe, could not be conceived as possessing the Tamasic element of anger in his nature. The clear sky cannot be soiled with dust. The Lord of Compassion, who gave humanity the Sankhya yoga with which to cross the ocean of births and deaths, has nothing in common with the vulgar attributes of passion and anger." But, such incidents in the puranas, that speak of the anger of the Lord and the curses of the Rishis, ought not to be understood in the same light as similar events occurring in the lives of ordinary mortals, whose feet are



step in the mire of ignorance and illusion. The great souls whose every thought and word and deed tend towards the supreme welfare of the worlds, reach that sublime height through the golden steps of purification, the first of which is the utter absence of love and hate. Anger approaches them not who have stood face to face with the Supreme Mystery and have become one with It. They are but the Lords of Karma who adjust the results without regard to time, place and circumstances. They but pronounce the decrees of the great Law. The judge who is the mouth-piece of the law of his country, has no joy or sorrow in connexion with the judgments he pronounces on those that are brought before him.

3. Kapila is one of the 24 Leelavataras of Mahavishnu. —*Bh. II. 7.*

Hardwar is situated on the right bank of the Ganges at the southern base of the Siwalik mountains. This is the Gangadwara of Sanskrit writers. The Ganges here rushes into the plains through a gorge of the Siwalik range and this agrees with the description of Gangadwara in the Kathasarithsagara (III). Gangadwara is always associated with Kanakhala, a village near Hardwar. It was probably also the name of the surrounding mountains. Near Kanakhala was Kapila-theertha, which is still pointed out as Kapila-sthana (*M. B. Vanaparva. 84.*)—*Geography of Ancient India.*

1. Siddheswar is a village at the foot of the Sarasapur Range, which forms the boundary between the districts of Kachar, Sylhet, and Assam on the south or the left bank of the river Barak. There is a celebrated Hindu temple here, and in the month of March an annual fair is held, attended by about three thousand persons. At the same time a religious gathering for bathing takes place on the opposite bank of the river. The place is traditionally stated to have been the abode of the famous Rishi Kapila Muni, a fellow-worker of



Patanjali, the founder of one of the six systems of Hindu philosophy. The nearest railway station is Badarpur, on the Assam-Bengal Railway, 252 miles from Chittagong.

2. Hardwar is a sacred town of great antiquity and has borne many names. The name of Haridwara (Vishnu-gate) seems to be of comparatively modern origin. Its earlier name Mayapura is connected with Sivite worship rather than with any form of Vishnu. Abul Fazl, in the time of Akbar, speaks of Maya or Haridwara on the Ganges being sacred ground for 36 miles in length. In the next reign, Tom Coryat visited the place and described it as Haradwara, the capital of Siva. A dispute exists to this day between the followers of Siva and Vishnu as to which of them gave birth to the Ganges. Both quote the *V. P.* which ascribes the Ganges to Vishnu and the Alakananda, its eastern branch, to Siva. The Sivites name it Haradwara and the Vaishnavites Haridwara. It was however a scene of sacred rites long before Sivism or Vaishnavism developed their present forms. As the spot where the Ganges issues forth on its fertilising career, Haridwara obtained the veneration of each of the religions of India and preserves the memorials alike of Buddhism, Sivism and Vishnuvism and of rites perhaps earlier than any of them.

It was also known as Kapila or Gupila, from the sage Kapila, who passed his life in religious austerities at the spot still pointed out as *Kapilasthan*. Hieun Thsang, the Chinese Buddhist pilgrim, in the seventh century visited a city which he calls "Mo-yu-lo" and the remains of which still exist at "Mayapur," a little to the south of the modern town. The temples generally visited by pilgrims are—

- (a) Chandi-pahar on the left bank of the Ganges.
- (b) The temple of Mayadevi.
- (c) The modern temple of Saravanath.



The great object of attraction at the present day is the "Hari-ke-charan" or "Har-ki-pari" Ghat. This is the principal bathing ghat with the adjoining temple of "Gangadwara." The "Charan" or foot-mark of Vishnu is imprinted on a stone let into the upper wall of the ghat and forms an object of special reverence. The great assemblage of pilgrims takes place on the first day of the month of Baisakh, the commencement of the Hindu solar year (March-April) and the anniversary of the day upon which the Ganges first appeared upon the earth. Every 12th year, the planet Jupiter being then in Aquarius, a feast of peculiar sanctity occurs, known as *Kumbha Mela*, which is attended by an enormous concourse of people. Holy Dakhanti, Dasehra Jeth, and Katki Puno fairs are held about a mile from Hardwar in March, April and June and November. Attendance 6,000, 10,000, 8000 and 5,000.

Harwar is 931 miles from Calcutta and 49 miles from Saharanpore.

126. 30. *No good* :—These were inordinately proud of their might and committed sins for which no adequate penances are laid down in the scriptures. "Those that meet their death through outcasts, water, serpents, lightning, Brahmanas, wild beasts, elephants and horses benefit nothing by libations of water and offerings of balls of food." Sins beyond the reach of the penances instituted by Manu and the other sacred law-givers are purged by the touch of the holy Ganga.

127. 1. *Take* :—Kapila gave back the sacrificial horse to him and instructed him as the future steps he ought to take.—*Kamba Ramayana*.

4. *Acquainted* :—He learnt it through fleet messengers—*Kamba Ramayana*. Barhi-kethu (Asamanjas, Su-kethu, Dharma-ratha and Pancha-vana were the sole survivors of Sagara's sons.—*Vayu-purana* 88.



128. 8 *Dileepa* :—One day he was coming back in a great hurry to his palace, as he had to fulfil a sacred duty by his wife who had bathed after her courses and was pure. His thoughts were far away and he did not espy Kama-dhenu, the Cow of Plenty, lying on the road; nor did he pay it the reverence due. The result was a curse of barrenness. Later on, he came to know of it through his guru Vasishtha and begged piteously for some means that would avert the miserable fate. He was enjoined to tend all carefully the calf of the Kama-dhenu that abode in his guru's asrama. Accordingly Dileepa and his queen Sudeshna waited upon the holy calf and never quitted it for a moment. One day, a lion sprang upon it all in a sudden and do what he might, Dileepa and his weapons failed to make any impression on the marvellous beast. He hung his head down in utter dejection, when the animal laughed loud and said "Ransom this precious calf of thine with another life equally precious." Dileepa joyfully offered himself as the likeliest substitute, when the lion vanished from sight and there stood before him one of the glorious attendants on Mahadava. "Kumbhodara am I named" said he graciously "I am entrusted with the task of looking after the elephants hereabouts so dear to my royal mistress. I but gauged thy spirit of devotion and self-sacrifice to your charge. And splendidly have you stood the test." Then Sudeshna drank of the milk of the calf Nandini, directed thereto by Vasishtha, and gave birth to the royal Raghu. Dileepa performed 99 Aswamedhas and was busy with the hundredth; when Indra, apprehending danger to his place, made away with the sacrificial horse. Raghu followed him and fought with him tirelessly until the Deva-raj, mightily pleased with his valour and prowess, conferred upon Dileepa the merits of the sacrifice—*Raghuvamsa*.

Dileepa, the son of Raghu referred to above, seems to be quite a different person. *Thilaka*,



12. *Resolved*:—Vasishtha gave him the necessary directions to bring Ganga down to the earth. He left the government in the hands of his minister Sumanthra and retired to the forests—*Kamba Ramayana*.

13. *Gokarna*:—A holy spot at the foot of the Himalayas.

“But it appears to me that the holy island of Rameswara is the same as the celebrated Gokarna of the ancient writers. Both are in the southern ocean (Raghuvamsa VI); both are sacred to Siva (*M. B. Vanaparva* 85); both have holy lakes (Ib. 88); [“Near the town of Rameswaram is a fresh water lake about 3 miles in circumference”—*Thornton*]. While Gokarna occurs so frequently among old writers, no notice is found of Rameswara. It occurs in some of the puranas such as Matsya, but is not found in the Ramayana or the Maha Bharata”—*Geography of Ancient India*.

15. *Austerities*:—He clad himself in deer-skin and he barks of trees and fed upon dry leaves. During the first month, he ate once in three days; during the second, once in six; during the third, once in a for night; during the fourth, the air was his only sustenance, while he stood upon his toes, with his arms lifted high over his head.—*M. B. Vana-parva*. 38.

130. 15. *Seven streams*:—There is a river named Vishnu-padi in the upper regions of the world of gods. When the Lord Vishnu incarnated as Vamana and measured the world in three strides, his right toe nail broke through the upper covering of the world-egg; and the waters that flowed into it in consequence were known as Vishnu-padi. Its contact with the Lord's feet endowed it with the property of cleansing all sins. Dhruva reverently bears it on his head during the twilights. The Seven Rishis proudly display it on their matted coils of hair as the *summum bonum* of all their efforts. It passes through the world of the celestial

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Ganga, which is explained in the Niruktha to mean *flowing*, is so called after the confluence of the Bhageerathi with the eastern feeder Alakananda at Deva-prayag. The last is formed by the junction at Vishnu-prayaga of the Dauli (Davalī) flowing from the north-east and the Bishan-ganga (Vishnu-ganga) flowing from the north-west. On the right bank of the last, a few miles below its source, is situated the celebrated Badrinath (Badarinatha), the reputed abode of Nara and Naravana. The place takes its name from an old Badari (jujube tree) and is now famous for its temple. (*M. B. Vanaparva* 145). Near it is a thermal spring called Thaptha-kunda, which might probably be the Bindu-saras mentioned in it. The mounts Mainaka and Hiranya-sikhara mentioned in the reference are probably the lofty ranges which guard Badarinatha on the east and west. In the Ramayana (VI. 56) the Rishabha is called the golden mountain and Hiranya-sikhara is probably one of its descriptive names.



Alakananda is joined at Rudra-prayaga on the right side by the Mandakini, which rises in the south-west faces of the Kedara-natha mountain. *Amarakosa* calls it the celestial river. In the *Vanaparva*, 142, one of the feeders, probably the Vishnu-ganga, is called by that name Akasa-ganga; but in the *Prasthanaparva* it seems to be rightly applied to the Mandakini. The temple of Kedara-natha is still frequented by thousands of Hindu pilgrims; and near it is a deep precipice called Bhairava-jhampa from which people are still said to precipitate themselves.

The Bhageerathi rises in the mountains of Ghurwal and after a course of about 8 miles, emerges at Gangotri (Gangadri) from under a great thick snow-bed lying between lofty mountains. "From the brow of this curious wall of snow" observes an able writer "and immediately above the outlet of the stream, large and hoary icicles depend." These are considered by Hindus as the matted hair of Siva through which, according to the *Ramayana*, it flowed into the earth. Seven miles below, it is joined at Bhairava-sangama by the Jahnvi, which rises in the southern base of the culminating range of the Himalayas. This is considered one of the grandest awe-inspiring places in the world. "The appearance that the ruins of a Gothic cathedral," says the explorer Hodgson, "might have to a spectator within them, supposing that thunderbolts and earthquakes have rifted its lofty and massive towers, spires and buttresses, the parts left standing then might, in miniature, give an idea of the rocks of Bhairavagathi."

About 50 miles below Deva-prayaga, at Haridwara, the Ganga finally enters the plains of Hindustan. In the plains of Bengal, some miles above Moorshadabad, the Ganges divides into two channels, the bigger left branch being called Padma or Padmavathi (*Madhava-champu*, 3) and the right or the west branch Bhageerathi, which,



the lowest portion, is now eclipsed by the English name of Hugli.—*Geography of Ancient India.*

A great fair is held at Sagar in the Magha Sankranti (February). Sagar is reached from Calcutta by steamer.

Bhairoghati:—A temple and pass in Garhwal state, United Provinces, at the confluence of the Bhageerathi and Janhavi, in a deep gorge confined within perpendicular walls of granite; it is considered a place of great sanctity and is visited by Hindu pilgrims from all parts of India. This place is reached from Hardwar station on the Oudh and Rohilkhand Railway.

Gangothri:—A mountain temple in Garhwal state, United Provinces; it stands on the right bank of the Bhageerathi or Ganges. The mouth of the Ganges at Gangasagar and its source at Gangothri are considered peculiarly sacred. There is a temple 8 miles from the source of the river, which contains the images of Ganga, Bhageeratha and others. The pilgrims regard it as the limit of their journey and as there are no houses in the neighbourhood, they soon leave, taking a flask of water from the river.—*Traveller's Companion.*

Soron:—A town in Kasganj Tahsil, Etah District, United Provinces, situated on the Burh Ganga or the ancient bed of the river Ganga. It is 27 miles from Etah town north-east; on the Bareilly-Hathras road. About 2 miles from Soron, on the bank of a small stream, is the place where Rishi Bhageeratha performed thapas for thousands of years. Soron, on the Rohilkhand-Kumayoon Railway, is 55 miles from Bareilly, 162 miles from Cawnpur and 102 miles from Agra Fort.

M.B. gives the names of the seven streams as Vasvaukasara, Nalini, Pavani, Ganga, Seetha, and Jamboonadi; *V.P.* II.



8 relates that Mahadeva bore but the Alakananda on his head and that the sons of Sagara were purified thereby.

132. 3. *Through his ears* :—They are considered purer than the other parts of a man's body—Go.

4. *Janhu* :—An ancestor of the Kusikas. His sons were the favourites of the Aswini-devathas.—*Rig Veda*. I. 116 ; III. 58.

The Brahmapurana and the Harivamsa make him the husband of Kaveri, the daughter of king Yuvanasha of the solar race. He cursed her to become a river for some act of carelessness.

8. *Difficulties* :—He prayed to Brahma for 6,000 years and directed by him, spent another 6,000 years in seeking to propitiate Mahadeva. Ganga appeared to him only after 5,000 years of earnest prayer and said "Make sure that Mahadeva is willing to bear my current." So he had to pray another 2,500 years to Sankara. Later on, when Ganga disappeared among the matted hair of Siva, he had to pray to him another 2,000 years before he could get her out of it.—*Kamba Ramayana*. But, Thilaka is of opinion that Ganga was under the power of the Lord's illusion and fancied herself on the surface of his matted hair when she was really in the centre of it and *vice versa*. So, the Puranas and the Ithihasas relate that Ganga was but a manifestation of the illusion of the Lord. It could never have any feeling of pride, nor could Mahadeva entertain any desire to put down the egotism of Ganga ; nor could she be under an illusion. Hence, the wise teachers tell us that he who regards the Lord Siva and the Ganga on his head as different stands no chance of Liberation. But, this too might be another play acted for our benefit, akin to the mutual relations of Vishnu and Siva, who are said to fight with and pray to each other.

133. 30. *Episode* :—1. The Lord Siva appeared to



King Sagara and said "You prayed to me at a peculiar moment and in consequence, one of your queens will be the mother of 60,000 sons. Of wonderful strength and might, they will become tall with pride and meet with death all together when they least expect it. But, another of your queens will give birth to a son who will perpetuate your line on earth." Accordingly, the princess of Vidarbha was delivered of a big gourd, while the princess of the line of Sibi was the mother of a beautiful boy. Sagara was about to throw away the gourd, when a voice from heaven said to him, "Stop, you do ill to throw away your children. Take the seeds from this gourd and preserve them with care in vessels filled with clarified butter. It is the will of Mahadeva that your sons be born this way. Oppose it not." The boys were of matchless strength and ranged the worlds, causing great havoc to the dwellers thereof.

2. The sacrificial horse was going its rounds, the sons of Sagara keeping watch over it ; but, it disappeared all on a sudden when it reached the sea-shore. They searched far and wide and came upon a deep chasm in the earth and went down it, excavating deeper and deeper.

3. Narada informed Sagara of their being reduced to ashes by the anger of Kapila.

4. Amsuman saluted Kapila and found favour in his eyes. "Ask of me what you will" said the sage. "May my lord be pleased" prayed he "to give me the sacrificial horse to take back, that my grand-father's Yagna be completed. May my uncles attain happy worlds hereafter".

5. His sons dug the ocean that formed the abode of Varuna, and in consequence, was adopted by him as his son
—*M. B. Vanaparva* 104 to 109.

Many tribes and nations were conquered by Sagara. The Yavanas were ordered to shave their heads completely ; the Sakas grow the hair on the back of their heads, but



shave the front ; the Paradas allow their hair and beard to grow, and the Pahlavas grow but their beard. They were debarred from sacrifices to the fire, from the study of the holy books, and from other duties laid down for the castes and the orders of life. They were outcasted by the Brahmanas, and became the various mlechha nations scattered all over the globe. The Yavanas, of whom the Greeks are a branch, shave their heads in front. The Sakas, the Chinese and the inhabitants of Tartary do likewise and plait their hair in long pig-tails ; they allow it to hang loose or roll it up in coils at the back of their head. Those that live on the Himalayas and the countries adjoining it, allow but a small tuft of hair to stand on their heads. The men of Syria, Germany and other countries grow their hair long. The Persians shave their heads and grow their beards.—*V.P. IV.*

Ganga found it impossible to bear the weight of the Brahmanas who assembled to partake of the bounties of king Sagara at his sacrifices and cried to him to save her. She threw herself on his lap and was consoled only after he promised to make her his daughter.—*M.B. Dronaparva*, 60.

134. 21. *Cross* :—The party were about to enter the boat that was to convey them to the other bank, when the boatman respectfully stopped Rama and said “Holy sir ! Be pleased to wash your feet clean of any speck of dust.” Viswamithra looked surprised and said “How is this ? What have you against Rama that you should worry him so ?” “Nay, reverend sir !” replied the boatman “I hear that Ahalya, who lay in the hermitage of Gautama for untold ages as a shapeless stone cursed thereunto by her husband in his wrath, was transformed into the loveliest of women. And the dust of this prince’s feet fell on her. Now, I have a wife and a large family to feed, and but this frail boat to do it with. It needs no ghost to tell me that the dust which metamorphosed a slab into a woman, would not fail to do



it sooner when it has a piece of wood to operate upon. Just imagine to yourselves what would become of me with two wives and a correspondingly large family to feed and with not even this boat to help me do it." Viswamithra could not admire sufficiently the deep devotion of the man towards Rama that was so thinly veiled by his quaint humour.

They crossed over to the other bank, when Rama took a costly ring from his finger and offered it to the boatman as his hire. He drew back with a well-feigned air of surprise and pain and cried "Well, what is this? Very nice, truly. And so, things have come to such a pass when those in the same profession take fees from one another for services rendered." Viswamithra was mystified or appeared to be so. "Which of us is the professional boatman? I do not remember ever having rowed a boat in my life. Perhaps, this fellow might have come upon the royal youths when they were amusing themselves on the waters of the Ganga on some pleasure excursion." Lakshmana said to himself "Ho, ho! It seems that my brother manages to amuse himself with boating all unknown to myself, though I am never away from him. And this man is perhaps his trainer or instructor. Else how could he have known this most curious trait about my brother." But Viswamithra put an end to their suspense by asking the boatman "Pray, enlighten us as to which of us is the professional." And to them replied the boatman "Holy sir! This Rama, whom you see here, is the head of our profession. I am but a novice in the art and occupy but the very lowest ranks. I take the travellers that come here in my boat and enable them to cross this broad river and reach the other bank. But, this Master-boatman takes the countless souls in the universe into the capacious boat of his Sacred Feet and rows them over the perilous waters of the Ocean of



births and deaths on to the happy shores of Liberation. "I ferry him over now and take no hire for it, he will place it to my account and ferry me over in his boat freely and without charge. It is but the etiquette of our profession to give or take no hire for services rendered among us." The hearers were mightily pleased with the man's curious conceits and unparalleled devotion—A. R. III. (This would place the crossing of the Ganga after Rama's visit to the hermitage of Gauthama.)

25. *Visala* :—To the north of Magadha lay the republic of Vaisali, the modern Basara. It was a celebrated town in the time of Buddha (Lalitha-visthara); and is said to have been founded by King Visala, with whose name is connected its old ruined fort Raja-Bisalka-gar. The position of this place may be inferred from Rama's journey, as he passed a night here after crossing the Ganges before he arrived at his destination. General Cunningham arrives at the same conclusion from the description of Hieun Thsang's journey. We are therefore sure that the popular tradition identifying Besara with Vaisali is perfectly correct.

This is probably the land of Vrijis, who are mentioned by *Panini* (IV. 2. 131). This fact is expressly mentioned in a Buddhist legend quoted from Burnouf by General Cunningham (p. 444) and also in the passage on p. 28, *Beal's Life of Buddha*. In the *Sabha-parva* (30), Bheema is said to have met the Sarmakas and Varmakas before he went to Videha. They are evidently some of the tribes who inhabited this country. It probably extended from Bagmati or Boghavati river on the east to beyond the Gandaki river on the west; in other words, it comprises the modern districts of Mozafarpur and Sarun,—*Geography of Ancient India*.

135. 3. *Dithi* :—The wife of Kasyapa, daughter of the Patriarch Daksha and mother of Hiranya-kasipu, Hiranyaksha, and other Daithyas.



Resolved :—Once upon a time, Rishi Durvasas, the son of Athri, was ranging through the worlds, when a Vidyadhara lady came along with a garland in her hand of the flowers of heavenly fragrance. He requested it of her and the nymph was overjoyed to be allowed to offer it to the great Rishi. Durvasas wore it on his head and was passing through Swarga, when, as Fate would have it, he met Indra and his Devas coming towards him. Out of the love and friendliness that filled his heart towards the wielder of Vajra, he removed the garland from off his head and gave it to the Devaraja. But, Indra was blinded by his pride and conceit and threw it lightly round the head of his elephant Airavatha. A natural desire and curiosity to understand and analyse, as well as he could, the slight thing that rested on his massive head and caused him a slight irritation, prompted it to reach up its trunk for the garland ; it tore it to pieces and trampled it under his feet. Durvasas blazed with wrath at this wanton insult to him and cried "Wretched fool ! You call yourself the Ruler of the Devas ? Your high dignity has made your heart big with pride and has blinded your eyes to right and wrong. Are you fool enough to think that you are given a free hand to do as you like ? I gave this garland to you in all love and friendliness, knowing it to be a sure passport to the favour of the goddess Lakshmi. And you thought it beneath your high dignity to accept this trifle at the hands of a poor Brahmana like myself ? You did right throwing it to your elephant. Well, you showed me not due reverence ; you received not this garland with due humility and thanked me in return ; you placed it not on your head with a deep feeling of veneration and joy. You have no place in the world of gods. Your wealth and power and glory go away from you." Indra shook like an aspen before the terrible storm of wrath. He laid his head at the feet of the irate



sage and cried out in the agony of his terror and grief "Lord ! Holy One ! I humbly entreat you to forgive me my heinous crime." But Durvasas turned away from him as from a thing loathsome, and exclaimed "My heart knows no mercy towards you. Forgiveness is foreign to my nature where you are concerned. Gauthama has dealt but lightly with you and has thereby unwittingly encouraged you in the Path of Unrighteousness. Your heart has been bloated with pride at the praises so lavishly bestowed upon you by Vasishtha and the other Rishis. They have indirectly contributed not a little to set you up to insult such as I. I have had enough of you. Avaunt !"

From that moment, the three worlds and their ruler Indra lost their vigour and energy and lustre. Trees, plants, creepers and medicinal herbs withered miserably. Yagas and Yagnas were a thing of the past. The forests afforded no welcome retreat for the Rishis of stern thapas and holy vows. Charity, sympathy, benevolence and holy studies were abandoned. All beings moved about listlessly and with ever-waning life. For, vitality and righteousness, virtue and prosperity, vigour and devotion go hand in hand. The Mother of Mercy turned her face away from the three worlds ; the Daithyas and the Danavas took advantage of this and fell upon the Devas and drove them out from the Swarga. Utterly broken in spirit, they sought refuge with Brahma. He noticed that the worlds were enveloped in the black pall of unrighteousness ; the Regents were shorn of their lustre and were drained of their vigour ; the Asuras shone with unwonted refulgence and energy. He meditated for a while upon the Lord of all and said to the Devas "The Almighty utilises the three gunas of Sathwa, Rajas and Thamas to evolve, to preserve and to withdraw the universe. The present is an extremely favourable occasion for the work of preservation. He is now dominated by the quality



Sathwa and is intent upon the good of the worlds. Let us seek his feet in devout adoration. He will do what is good for us."

Accordingly they repaired unto the shores of the milky ocean and with humble hearts and reverent, prayed to the Fountain of Mercy. He manifested himself unto them and said, "Shining Ones! The Asuras are now in power, having secured the help and guidance of Sukra. It is well for you to be on good terms with them until your days of darkness and misery pass away. The Waters of Immortality bring back even the dead to life. So, ally yourselves with the Asuras, the Daithyas and the Danavas; churn the Ocean of Milk; throw into it all the medicinal plants in the world; let Mount Mandara be your churning stick and the Naga Vasuki, your rope; toil on unceasingly until you come upon Amritha. Promise your colleagues to give them half of it and thus secure their help and active co-operation. Allure them by enchanting descriptions of the virtues of it 'Death flees from him who has tasted of the marvellous Waters; his strength and his might, his courage and his valor know no bounds.' Many a rare and precious thing may come out of the ocean while you are churning it; but you should keep your hearts away from them. May be a dread poison Halahala will come out of it, consuming all. Fear not; I will be with you and see that you come to no harm at the hands of your enemies; it shall be my care that they get nothing for their pains."

Accordingly the gods approached King Bali, and Indra unfolded to him his scheme for churning the ocean and getting the Amritha. They were convinced and allured by his eloquent words; and the Asuras agreed to the terms. Gods and demons uprooted the great golden mount Mandara and bore it to the Ocean of Milk. But, they sank exhausted at a very early part of their journey; countless gods



and Asuras were crushed and mangled as the huge mass fell. Then the Lord Vishnu came there and infused into them fresh life and energy ; he took up the vast mount on his Garuda and reached the shores of the ocean along with the Devas and the Asuras. All the medicinal herbs in the world, all roots and leaves and drugs of wonderful properties were carefully gathered and thrown into the waters. Vasuki the Naga, coiled himself round the mount, on being promised a share in the Amritha. The Lord Vishnu and the Devas took hold of its head, whereupon the Asuras flared up and exclaimed, " Who are we that we should put up with such an insult as this ? We have mastered the Vedas ; we have explored the depths of sastraic lore ; and as to character and observances, we stand unrivalled. We will not be shamed by taking hold of the tail of the serpent." The Lord smiled with extreme affability and replied " Please yourselves. We are content to give way to you and stand at the tail-end."

Then the Devas and the Asuras set themselves in right earnest to churn the Ocean of Milk ; but, the mount Mandara was too heavy and sank to the bottom, as it had nothing to keep it in its place. Their hearts too sank at this unexpected calamity and they raised their voices in piteous appeal to the Lord Vishnu. They found favour in His eyes ; He rose from the depths of the ocean as a huge tortoise with the sunk mountain on His back. His hands clasped it firm, while He assumed another form and churned along with the Devas and the Asuras. In yet another form was He seen on the top of the mountain, inciting all to unremitting efforts. A stream of His energy coursed through Vasuki, increasing a million-fold his strength and endurance. Another stream kept the Devas to the highest point of efficiency and work. Then, Vasuki the Naga, could bear it no more; deadly poison, smoke and



flames issued from his countless mouths. The Asuras, who foolishly contended for a place near his head, were scorched and shrivelled thereby ; it drained them of their life ; and many swooned right away. The clouds were chased by his mighty breaths on to where the Devas stood and rained cool refreshing showers upon their wearied frames. Long did they toil and earnestly, when Halahala, the dread poison, appeared, consuming the worlds and everything in them animate and inanimate. The Patriarchs, the gods and the Asuras turned terror-stricken looks to mount Kailasa, where abode Mahadeva, the Lord of Supreme Compassion. Him they took refuge in and praised high and earnestly. Sankara turned an eye of pity on the suffering worlds ; Durga, the Mother of Mercy, joined her prayers to them ; and the Lord of Good quaffed the terrible poison as if it were the sweetest ambrosia. It made His throat black and gave Him another of His names—Neelakantha. They churned again, friends and foes, until Surabhi, the Cow of Plenty, rose to view ; and the Vedic Rishis took it to themselves to enable them to perform yagas and yagnas. Uchhaisravas, the marvellous horse, came next. King Bali wanted it for himself. Indra bore in mind the warning of Vishnu, and desired it not. Next came up Airavatha and the other elephants that support the earth in the eight quarters. Next floated up the gem Kausthubha, and the Lord Vishnu placed it on His lovely breast. Next came up the tree Parijatha and the lovely Apsarasas. (After them came up the moon, whom Sankara wore on His head.—V. P. I. 9).

Next rose a resplendent lotus, bearing on it Maha-lakshmi, the Great Mother, who irradiated the worlds with her effulgence. All bowed themselves in reverence unto her. But, cast her eyes wherever she would, she could not find one who might take his place by her side. One was a



great ascetic, but his anger mastered him. One was a profound philosopher, but the pleasures of the earth were too strong for him to renounce. One was a mighty intellect, but was the slave of women. Verily, he who is not master of himself cannot claim to be master of all ; and who but the Lord of all could take his place by Lakshmi ? One was mightily wedded to his ideal of duty ; but, in the right discharge of it, gentle mercy was a stranger to his heart. One was known far and wide for his countless rites and sacrifices, but egotism and selfishness led him all the way. The possession of power and place was rarely found united with length of years. One was a master of himself and of love and hate ; but his heart was not inclined to take a life mate. One was blessed with phenomenal length of life, but lacked a clean record and spotless character. And even when there was found one who combined in himself all desirable qualities, he suited not Lakshmi in his Karmicaffinities. Even if there was one with whom she was thoroughly satisfied, he desired her not. Hence, she took into consideration the above and chose the Lord Vishnu as her consort ; and He gave her a place on His broad breast. Her benign looks fell upon the Devas ; and wealth, prosperity and every conceivable blessing went along with them. The Asuras came not within the range of her mercy and they became strangers to modesty, valour, might, and other estimable qualities, while greed reigned supreme among them.

Next, Varuni, a damsel of exquisite loveliness, rose from the troubled waters ; and her did the Suras take unto themselves joyfully and with pleased hearts.

And at last rose up Dhanvanthari, in whom was manifested one of the centres of the Lord's energy ; and in his hand he held the vessel containing the much-longed-for Waters of Immortality. The Asuras caught sight of it and spurred thereto by their insatiable greed, they wrenched it



from his hands. But, harmony and union was remarkably absent even among themselves. So, they were at each other's throats in no time. Each claimed to be first and denied the right of others to be before him. The weaker among them found that they had no chance with their stronger brethren and cried out "The Devastoo have toiled along with us side by side and verily they are entitled to half of the precious waters". In the midst of this bustle and inconceivable uproar, the Lord Vishnu appeared among them as the most marvellously beautiful woman that ever blessed the sight of mortal men or immortal gods. The Asuras forgot their dissensions, the world, and their selves and gazed with staring eyes and gaping mouths at that dream of loveliness. Very soon they were at her feet before they knew it, all crying out "Be our queen and reign over us; distribute among us this hard-earned Elixir of Life. We are content to abide by your decision". But, she clapped her hands in pleased surprise and exclaimed "A nice trick this is to entrap an unwary young girl like myself. But you cannot think me so foolish as to believe that you will entrust this precious ambrosia to a young stip of a girl like myself to distribute as she thinks best among such mighty men as I find before me. But, since it will be an insult to your dignity and honour to suspect your sincerity and truthfulness, I will make as fair a division among you as a simple girl can. But I insist that you must accept my methods and decisions as just and valid, though you might think otherwise. Not a murmur, not the slightest suspicion of complaint or dissatisfaction. Are you agreed?" But the infatuated Asuras heeded not what she said, but kept up a never-ceasing cry unto her. "We care not what you do with us; reign over us and give this Amritha to whom you like;" and as if to confirm their sincerity, they placed the



precious vessel in her hands. She made the Asuras and the Devas take their seats in two long lines and began distributing the Amritha to the Devas. By the time she left them there was nothing of the precious Elixir for the Asuras to claim. Rahu, an Asura, was cunning enough to foresee the result and placed himself among the Devas. The Sun and the Moon pointed him out to the Fair Illusion, who instantly sliced off his head with the handle of her spoon. But, he had already partook of the Amritha and his head could not die. So Brahma transformed it into a Chaya-graha (node). From that day he ever chases the sun and the moon and swallows them during the eclipses. Then the Lord Vishnu withdrew his illusory form and left the place on his Garuda. The Asuras were wild with fury at being thus deceived by that chit of a girl and fell upon the Devas, routing them in dire confusion. The Lord Vishnu was back among them quicker than thought ; he extended his protection to the Devas and put the Asuras to flight.

This took place in the sixth or Chakshusha Mananv-thara of this Kalpa. The Lord was born as Ajitha, the son of Vairaja and Deva-sambhoothi ; and this was his Koorma-vathara.—*Bh.* VIII. 5—12.

Alakshmi, the goddess of adversity and misfortune, arose first. Of coal-black features, fiery eyes, and hair of blazing red, she appeared among them with decrepit limbs. "Gods! What would you of me?" cried she in harsh croaking tones. "Be pleased" requested they "to make your abode in those that speak harsh, in mischief makers and in those who sit down to their meals with unwashed feet ; in those who clean their teeth with sand, charcoal or salt, in those that reverence not the gods, the elders and the guests and in those that are mindless of the social and religious duties of charity, self-sacrifice and the study of the Holy Books ; in



samplers, adulterers, swindlers and in those that rob the Brahmana, the woman, the infant, the old man and the ascetic ; in refuse heaps where lie skulls, hair, ashes, bones, charcoal, husks and other rubbish. Sin and poverty shall grow in power wherever you are." The Lord Vishnu gave her in charge to Rishi Uddalaka—*Padmapurana, Brahma-khanda* IX 10.

Some puranas omit many of the above incidents. The Siva, Linga and Koorma-puranas make but a brief mention of it. The Matsyapurana, the Harivamsa, the Ramayana, and the Mahabharatha omit the curse of Durvasa. The Harivamsa has it that the Daithyas hit upon this expedient to free themselves from death. Sukra, their guru, brought back to life such of his followers as were killed by the Devas, through the efficacy of the magical herb Sanjeevini. The Devas came to know of it and desired to obtain the Amritha. The commentator on the Harivamsa interprets the churning of the ocean to symbolise thapas and the Amritha itself as Liberation.

Fourteen are the objects said to have sprung up at that time. The Ramayana mentions nine, the Bharatha nine, the Padmapurana nine, the Bhagavatha ten, the Vayupurana twelve, and the Mathsyas fourteen. The poison Kalakoota, the horse, the girl Varuni, the gem, the moon, the Cow of Plenty, the Parijatha, the elephant, the Apsarasas, Dhanyanthari and Lakshmi are mentioned in all ; but the Matsya adds the umbrella of Varuna, the ear-rings of Adithi and the white horse of the sun ; the bow of Maha Vishnu and his conch are also mentioned. The Vayupurana adds the holy Thulasi plant. The Padmapurana, Uttharakanda, mentions the poison, Alakshmi, the girl Varuni, the goddess of sleep, the Apsarasas, the Airavatha, Lakshmi and the Thulasi. The Bharatha (Adiparva 17—19) says that Anantha, the Naga, took Mount Mandara to the Ocean of Milk. On being

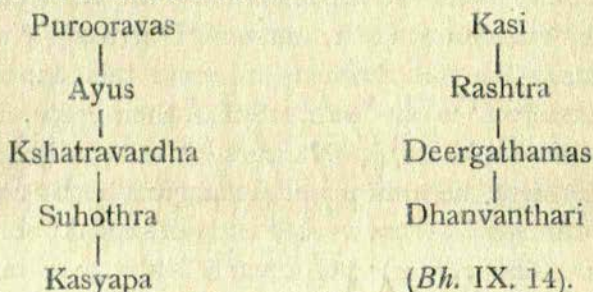


promised a share of the Amritha, the ocean consented to be churned. The gods next went to the king of tortoises and made him bear the mount on his back. Then Indra hoisted up the huge mass on its broad back with mighty engines and fixed it thereon.

But, the Anusanika-parva (141) relates that Indra aspired to the place of Paramasiva and hurled his Vajra at Him, the flames from which blackened His throat.

135. 11 *Vasuki*:—The son of Kasyapa and Kadru.

136. 24 *Dhanvanthari*:—



The Lord said to him "You are my son. In your second birth you will be endowed with marvellous yogic powers; your fame will spread through the worlds; the Brahmanas will offer worship to you during sacrifices; and in that body you will attain devahood." In the second Dwaparayuga, Saunahothra desired offspring and prayed to Dhanvanthari, who was then known as Aja. He appeared before his devotee and said "What do you want of me?"

"I would that yourself deign to take birth as my son" replied he. Accordingly Dhanvanthari was born in the line of Raja Kasi and gave out to the world the science of health.—*Vayupurana*. 92.

He is not to be confounded with Dhanvanthari, one of the nine gems of the Court of Vikramadithya and the author of Dhanvanthari-nighantu.

25. *Apsarasas*:—The progeny of Kasyapa and Muni. Menaka, Sahajanya, Ghrithachi, Pramlocha, Viswachi, Poor-



Vachitthi and four others are classed as divine (Daivika); these are usually sent by Indra to disturb the thapas of the Rishis. Rambha, Thilotthama, Misrakesi, and 31 others are classed as worldly (Laukika). Urvashi belongs to neither, but was brought into existence by the Rishi Narayana. They are also divided into fourteen classes named Ahootha, Sobhayanthi, Vegavathi, etc.

137. 4. *Asuras*:—Varuni or Sura is the name of an intoxicating drink which is prohibited for the Brahmanas; but it applies not to the gods.—*Thilaka*.

The Soma Juice and Varuni, so often mentioned in the Hindu books, do but symbolise a peculiar yogic practice which enables the Yogi to raise his consciousness to the world of the Gods and consciously function therein.—*Tr*.

(N. B.) Govindaraja is of opinion that this Chapter should have only 32 stanzas instead of 45; and that the episodes of the poison Halahala and of the Koormavathara were later additions by interested parties.—*Tr*.

29. This chapter points the moral that it is perfectly useless to try to harm any those that may take refuge in the Lord Vishnu.

138. 4. *Enable*. The wife cannot perform thapas without the permission of her husband.

15. *Kusaplavana*. The former name of Visala—*Thilaka*.

139. 8. *Impure*:—To sleep in the day time begets foul emanations from the body. Dithi was not used to do so; hence she was overcome by sleep even where she was sitting and gradually her head sank down until it touched her feet. It was tantamount to a Brahmana defiling himself with the touch of a Soodra; the above parts of the body gave birth to the castes respectively. Or it may be that she fell asleep with her head placed where her feet ought to be. Or she might have slept



with her feet to the east or the south, which is against the injunctions of the Smrithis. Anyhow, she fell from the level of purity required by her vow,—*Thilaka*.

14. *Hacked* :—Other puranas assert that the seven pieces were again cut each into seven ; hence the 49 classes of Maruths,

140. 8. *Informing deities* :—The Vishnupurana names them Avaha, Pravaha, Samvaha, Udvaha, Vivaha, Paravaha and Parivaha. Avaha rules over the clouds, meteors, rain and lightning. The others rule over the spheres of the sun, the moon, the stars, the planets, the seven Rishis and celestial Ganga and the Dhruvaloka respectively.—*Theertha*. But, the Vayupurana, 67, gives it thus. Avaha rules from the earth to the clouds ; Pravaha from the clouds to the sun ; Udvaha from the sun to the moon ; Suvaha from the moon to the stars ; Vivaha from the stars to the planets ; Paravaha from the planets to the regions of the seven sages ; and Parivaha from that to the world of Dhruva.

The Mahabharatha (*Satyaparva* 39) relates that the Rishi Mankanaka was one day bathing in the Sarasvathi, when his heart was disturbed with the beauty of a lovely woman who chanced to pass by. His energy passed into the waters, which he preserved in his water-pot. It divided itself into seven parts, from which sprang the Rishis Vayu-vega, Vayu-bala, Vayuha, Vayu-mandala, Vayujwala Vayu-rethas, and Vayu-chakra ; and from them were born, the 49 Maruths. But, the *Santhiparva* 336, gives a different version. The Vayus range between the earth and the middle world. The gods known as the Sadhyas gave birth to a mighty son named Samana. Udana, was his son and Vyana was the son of Udana. Apana was the son of Vyana and Prana was the son of Apana ; but Prana had no son. Avaha, the first Vayu, ranges in the first world and drives before it the clouds born of heat and smoke (it is the same as Prana).



Pravaha, the second Vayu, ranges in the second world, causing chain-lightning to flash from the clouds. Udvaha, the third Vayu, causes the sun and the moon to rise and set (the same as Udana). It absorbs the waters from the four oceans and causes the rainbows in the sky. It fills the clouds with rain and places them under the charge of Parjanya. Samvaha, the fourth Vayu, bears the clouds along when they obeatur a to rain, scatters them, groups them again, causes thunder and lightning and wafts the vimanas (vehicles) of the devas along the sky ; it occasionally shatters the mountains to pieces. Vivaha, the fifth Vayu, is extremely rapid in its movements, dry and painful ; it absorbs the rains from the clouds ; thunder, meteors and ærolites are caused by it. Parivaha, the sixth Vayu, supports Ganga and the other celestial rivers ; it blows upon the sun and makes the thousand-rayed god appear on earth with only one of them ; it is the source of the Waters of Immorality ; the moon-god waxes every bright fortnight through its influence. Paravaha, the seventh Vayu, withdraws the life-breaths from all beings at the proper time ; the god of Death and Yama, the Dispenser of Justice follow its tracks ; it leads them to liberation who control their senses and mind and meditate on the Supreme Self. It enabled the 10,000 sons of Daksha, the Patriarch, to reach the ends of the quarters of the earth ; it helps the Jeevas to escape from the Wheel of birth and death and cross the ocean of material existence. Such are the offspring of Dithi, ever in motion, never ceasing.

140. 26. The Padmapurana, Bhoomi-khanda, 23, 24, 25, describes the birth of the Maruths differently. Bala, the Daithya, was a son of Dithi ; he met his death at the hands of Indra. The bereaved mother complained of it to her husband Kasyapa, who tore out one of his matted coils of hair and offered it into the sacrificial fire. Vrithra, the Asura, sprang from it and asked "Lord ! What is thy



will?" "Slay Indra" cried Kasyapa "and bring peace to the heart of Dithi". He mastered the vedas and sastras; he shone with the lustre of unparalleled thapas; his strength, energy and splendour were something indescribable. Indra watched it carefully and grew mightily afraid. He sent for the Seven Rishis and said, "Throw a bridge of peace between me and this Vrithra." But they found it very difficult to convince the asura of the sincerity of the Devaraja. "I am sure that your Indra will somehow find a way to win my confidence and bring me to my death. I do not lend my ear to any proposal of yours unless Indra swears it solemnly." "What is your reply?" asked the Rishis of Indra. "I swear" spoke Indra "to observe the utmost sincerity in my dealings with Vrithra. May I be beset with the heinous sins of Brahminicide, etc., if I ever prove untrue to him." Vrithra believed him and resided in the capital of Indra for a very long time. But all along, the crafty Indra was keenly watching for an opportunity to slay his foe. One day, he called unto him Rambha and said "See if you cannot any how entrap Vrithra. It is so easy for me to make away with him when he is once fallen from his high estate." Rambha acceded to the proposal and disported herself with many other girls in the lovely groves of Nandana. Vrithra chanced to come there with his Danava friends; and as misfortune would have it, looked at Rambha full primed for conquest and—was lost. She made him drunk and robbed him of his wisdom and lustre. Indra was ready hard by and struck him dead with his Vajra. And the sin of slaying a Brahmana caught him in its terrible grip.

Dithi, oft bereaved, appealed again to Kasyapa, who taught her a rare vow, observing which, she could bring forth a son who would be the death of Indra. But Indra, the cunning, went to her as a holy Brahmana and was permitted to wait upon her. One day she fell asleep without

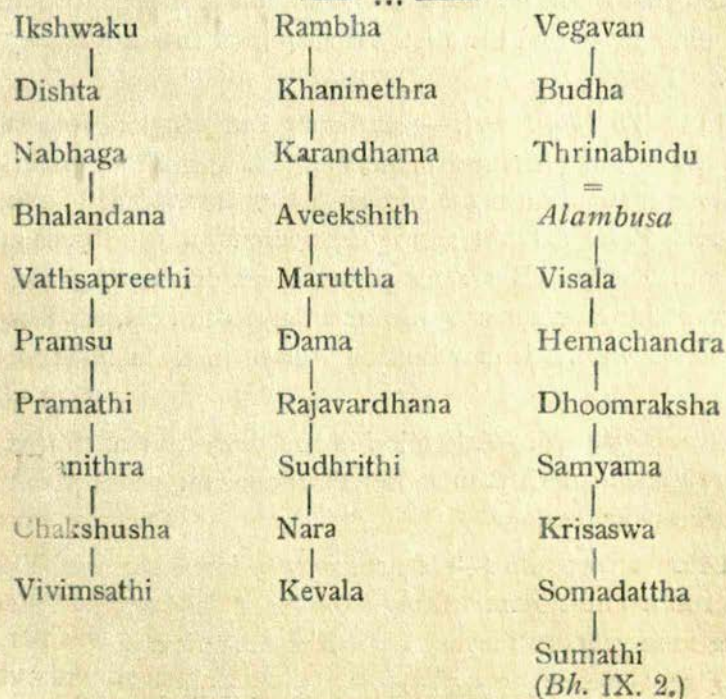
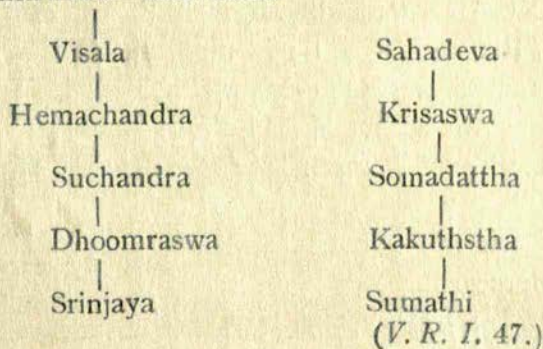


having washed her feet and with her head to the west. Indra took advantage of her consequent impurity to enter into her womb and cut to pieces his future enemy.

The Maruths are twenty one in number (Rig-Veda I. 311). Their mother was Prisni (*Ib.* IV. 23).

32. *Sumathi* :—

Ikshwaku = *Alambusa*.





141. 15. This chapter contains the truth that Rama was endowed with power to purify all the worlds.

20. *Gait* :—The elephant and the tiger may be likened to Rama, while the lion and the bull resemble Lakshmana in their gait.

142. 26 *Gauthama* :—He is the author of Rig Veda I, 75—94 ; XI, 31—36 ; and Samaveda, Part I, Prapathaka ii, Dasathi 1, Rik 1 ; I, ii, 9, 5 ; I, iii, 6, 5 ; I, iv, 5, 10 ; I, iv, 6, 6. His father was Raghoogana (Rig Veda I. 75). His son Nodhas was the author of Rig Veda I, 58—63, while Vamadeva, another of his sons, was the seer of Rig Veda IX. 4.

143. 7 *Season* :—Sixteen days after they had bathed from their courses.

16. *Pleased* :—But *V. R. VII. 30* has it that Ahalya believed that it was her husband Gauthama who approached her. She never had the slightest suspicion that it was any other.

144. 23 *Shall see* :—Gauthama but shaped into a curse the stern penance prescribed for a guilty woman. Nowhere is mention made of her being transformed into a stone. *V. R. VII. 30* simply condemns her to lose her form and beauty. But other puranas emphasise that she was cursed to become a stone and the dust of Rama's feet freed her from it. It may be that it happened in different kalpas.

28. *Shake off* :—Adoration of the holy feet of Rama confers greater merit than many thousands of years spent in severe penances.

145. 2 *Take up* :—He gave way to his anger and his curse robbed him of a portion of the merit laid up by him during long years of thapas ; he had to make it up.

9. *Spoil* :—Gauthama wanted to become the Lord of



the devas. And Indra was sent by them to frustrate the attempt of the sage.

146-7. *Ahalya* :—

Brahma
|
Angiras
|
Brihaspathi = *Mamatha*
|
Bharadwaja
|
Manyu
|
Brihathkshathra
|
Hasthi
|
Ajameedha
|
Neela

Santhi
|
Susanthi
|
Puruja
|
Arka
|
Bharmyaswa
|
Mudgala
|
Ahalya = Gauthama
|
Sathananda
(*Bh.* IX. 18, 19).

Once upon a time Brahma concentrated all his energies and set about to gather all that was best and loveliest in creation. He fashioned out of it a woman of marvellous beauty and named her Ahalya, the *faultless*. In time the Regents of the worlds came to know of it and pestered Brahma with petitions for her hand. He was unspeakably bored by the never-ceasing train of suitors and exclaimed "I give Ahalya to him who goes round this Brahmanda thrice and comes to me first." No sooner were the words out of his mouth than they were off like a shot—Indra on his Airavatha, Yama on his ox, Varuna on his crocodile, and Kubera on his human bearer.

Meanwhile Narada, the son of Brahma, was commissioned by his father to seek the Rishi Gauthama in his hermitage. Being suitably entertained by his host, Narada casually mentioned that the charming abode wanted but one thing—an equally charming mistress to serve ever



faithfully its holy master. But, Gauthama laughed a bitter laugh and said "A very fine conceit, doubtless; my snow-white locks, my shrivelled skin, my over grown hair and beard, I a mere bag of bones rattling together, I am the last person to run any risk of being hunted to death by match-making mammas." Narada cut him off with "What is it to you? You have but to come with me and the loveliest girl in all the worlds shall be your wife as the reward of unquestioning obedience." Gauthama could not refuse the offer and naturally. They were passing through Indra's capital, when Narada espied the Cow of Plenty lying under the shade of the Wishing Tree (Kalpaka). "Go round the sacred cow thrice" said Narada. "May I know why?" began Gauthama hesitatingly enough; but Narada cut him short and cried "Enough of your curiosity and questions. Obey me implicitly, blindly and without question or cavil; and you are sure of the most charming wife one could desire." Gauthama went round the cow thrice and all reverently.

They reached the abode of Brahma and Narada introduced Gauthama to him and said, "Lord! They tell me that you have with you a marvel of a girl lately created." *Brahma* "Yes! She was born to plague my life. Day or night, morning or evening, some one is ever at my doors with the eternal petition 'Give me Ahalya.' Indra and Chandra, Kubera and Yama, they are all clean mad about her. I hit upon a nice plan to get rid of their importunities for a time by promising to give the girl to him who comes to me first after circling this Brahmanda thrice. They are now chasing one another in hot speed and know no hunger nor sleep nor fatigue. A little more patience and I will be well rid of this nuisance." *Narada* "Your wishes are to be realised, I believe, sooner than you think. For, here is my friend Gauthama



come to claim the prize as the first in the race instituted. I hope you will not detain him unnecessarily." *Brahma* (to *Gauthama*) "Have you gone round this Brahmanda thrice and have you come out first?" *Gauthama* "You talk strange things. I know nothing of your gods, your races, your prizes. I but followed my friend *Narada*." *Brahma* (with well feigned anger) "How is it, *Narada*? Will you never have done with your practical jokes?" *Narada* "*Gauthama*! I wonder at your obtuseness. Tell *Brahma* what happened to us while we were passing through *Swarga*." *Gauthama* "Ah! you mean that. Well, we saw the cow *Kamadhenu* lying placidly under the *Kalpaka* tree. You asked me to go round it thrice. You told me that it was essential to my getting married. I did so; for, I was to ask no questions. More than this I know not." *Brahma* "*Narada*! What possible connexion can there be between *Kamadhenu* and *Ahalya*?" *Narada* "Lord! You have given it out as an article of faith that in the limbs of the cow are located the fourteen worlds that make up the Brahmanda. *Gauthama* has gone reverently thrice round *Kamadhenu*, the most holy and mighty of cows. That is equal in merit to circling the Brahmanda thrice, is it not? I will suggest that he be given *Ahalya* at once and be treated with all the honors due to a victor in the contest." *Brahma* saw with his eye of wisdom into the far-past and found that *Gauthama* and *Ahalya* had produced much common Karma that had to be worked out in that life. He was much delighted at the diligence of his son *Narada*, who, as one of the Lords of Karma, had to attend to the proper adjustment of it. He bestowed *Ahalya* upon *Gauthama* as his wife. Well pleased beyond all expectations, the sage left for his hermitage on earth and his wife with him, having first taken reverent leave of *Brahma* and *Narada*.

Some time after, *Indra* raced up to the abode of *Brahma* on his fleet *Airavatha* and was rushing in, when



Narada who was coming out, stopped him and exclaimed "Is it Indra? What a dreadful hurry you are in! Your body streaming with perspiration, your hair blown all over your face, your dress all soiled and dusty, your ornaments hanging about you in wild confusion, I cannot make you out as my old friend, the Lord of the Devas. Why, you are worn out to a shadow from hunger and your eyes are red with want of sleep." But Indra brushed him aside impatiently and exclaimed "Narada! Bother me not, now of all times, with your quips and cranks and conceits and compliments. I *am* in a mighty hurry. I go to Brahma on the most important business. Stand not in my way like a bird of ill omen." Narada caught him firmly and barring his way, said "Let be. You will lose very little by telling me what you are after." Then Indra blurted out "I have come out first of those who have been sent to go thrice round the Brahmanda. I should see Brahma before the others come and must take away Ahalya to my capital. Tell you further later on" and was passing in. But Narada cried after him, "Indra! What is it you are saying? Let me hear it again. You go to Brahma to get from him Ahalya to be your wife? Do you really feel sure that he will give you Ahalya?" His persistence disconcerted Indra and led him to dimly suspect that there was something unpleasant awaiting him. So, he stopped short and replied "Do you doubt it? I see here none of those that started with me in the race". *Narada (looking at him with the extreme concern)* You are the prince of credulous creatures. You are the most innocent and guileless and gullible god that ever breathed in heaven. You are just the sort of fool who will place implicit faith in the words of Brahma and tear around the universe with sleepless eyes and a hungry stomach. Oh, you innocent! He has fooled every one of you nicely and has bestowed Ahalya upon another. *Indra (beside himself with surprise)*



and anger) What? What is it you say? Ahalya married!! To whom! When! How! *Narada with the coolest air imaginable*) You consecrated idiot! Ahalya is married and has by this time most likely a lusty brace of twins. If any one is insane enough to be aimlessly prancing round Brahmandas, how could he hope to be in touch with current affairs? *Indra (with a dazed air)* "And to whom did Brahma dare give Ahalya, having thus deceived me most infamously? *Narada* Gauthama, a Rishi old and pious, is the happy bridegroom. *Indra* Well, how did he in his distant hermitage come to know anything of Ahalya or Brahma or the race? *Narada* I took the trouble of going all the way and told him of it. *Indra* You went there? It was you that told him of it? Let be. But he must have come out first of those that went thrice round the Brahmanda? Now, neither I nor the other candidates ever set our eyes upon any one answering in the least to your description. *Narada* No, certainly not. How could it be possible if you were all running round the Brahmanda like born fools and so wasting precious time? Gauthama at least has the merit of a keener brain. Verily, a Brahmana stands head and shoulders in point of intellect above a blustering sword-blade of a Kshathriya with but an empty skull-pan. Look here. The fourteen worlds are located in the body of the cow; Gauthama went round the sacred Kamadhenu thrice and made short work of it. He fooled you nicely and won Ahalya. As your friend and well-wisher, I will suggest to you that you will do well to go back to Swarga quickly before your friends come here and laugh you to scorn. *Indra* But, who was it that put up Gauthama to this trick and made him win Ahalya? *Narada* "Who but I? You do not seem to realise that I am the party most interested. Shame and sorrow drove poor Indra almost mad and he cried "Narada! As sure as I am the king of the



Devas, I will never rest until I have possessed myself of that Ahalya upon whom I have set my heart. There is nothing I would not dare to accomplish my purpose." And he swore it by a dreadful oath.

2. Gauthama cursed Ahalya to become a river in Janasthana. Rama came that way and happened to cross it, when the curse fell off from her. But this might have happened in some other kalpa—*A. R. III. 18-22; Brahma Purana 87.*

3. Indra cawed like a crow near the asrama of Gauthama. The Rishi guessed it was about daybreak and started to go to the Ganga to have his morning bath. But, when he reached it, he saw the goddess sleeping all peacefully. It flashed upon him that somebody had played him a trick; and he hurried back only to see Indra coming out of his cottage as a cat. Forthwith the offender was cursed to be honeycombed all over with eyes and his partner in guilt to become a shapeless stone—*Kamba Ramayana.*

4. Indra lost his heart to Ahalya; he began to frequent the asrama of Gauthama, under the pretence of studying the Vedas with him. The Rishi was one day in deep meditation on the banks of the lake Pushkara, when he became aware of the misconduct of Indra and hurried back to his cottage. The adulterer was even then coming out of it. Forth flashed the curse from the righteous sage. "You shall be covered all over with that which was the cause of your heinous sin." He turned upon Ahalya next "You shall stand here, a mere bag of bones, devoid of flesh, hair or nails. Long ages hence, the Lord will come down on earth as Sree Rama, in the line of Ikshwaku. He will deign to turn his steps here, accompanied by his brother Lakshmana and his wife Seetha. He will come even to where you stand and will appear to be surprised at your strange figure. He will



turn to Vasishtha and exclaim "Holy Sir! What is this?"

Then the Rishi will relate unto him the story of your past. Rama will pronounce you innocent and throw the blame on Indra. Then you will regain your natural form and beauty ; and I will take you back unto me, pure and stainless." Indra was ashamed to show himself among his subjects ; so, he hid himself in the waters for long years and prayed to the Devatha Indrakshi to free him from the curse. She appeared to him and said "It is useless to hope that I or any other could interfere with the curse pronounced by the great sage. The best that I can do for you is to throw my illusion over you so that all will see countless eyes over your body in the place of your present deformity."—*Padmapurana, Srishthi-khanda. 57.*

5. Ahalya fell in love with Indra and sacrificed her honour to him. Gauthama knew it through his yogic powers and was there in a moment. Indra was mortally afraid and turned himself into a cat. Gauthama looked at Ahalaya and said "What is that?" She replied as readily "*Majjara*." Gauthama laughed loud and scornfully. "Just so. You spoke the veriest truth, but when you least wanted to do it. He is of a surety *tvajjara*. Remain for countless ages a senseless block of stone ; the glance of Sree Rama will restore you to your former shape. Your friend Indra will have in abundance all over his body that which he craved for in you. Later on, he will come across the Apsaras Thilotthama, the creation of Visvakarma and they will be changed into as many eyes." (Ahalya wanted to tell her husband that it was but a cat. Now *Marjara* (मार्जार) is the Sanskrit for a cat and in the Prakrith dialect used by women, it is pronounced *Majjara*. (मजार). But Gauthama understood it as a Sanskrit word meaning *My lover* (मत् + जार = मजार). So he but repeated "He is verily your lover (स्वत् जार एव)."—*Kathasarilhsagara, Lambaka 3.*



6. The *Adh. R., Balakanda*, repeats the story of Ahalya being turned into stone and Indra being blessed with what he was after. Ahalya's eyes were opened to the divine nature of Rama and she sang his glory in eloquent phrases.

7. Brahma ordered Visvakarma to fashion Thilotthama the Apsaras, to destroy the asuras Sunda and Upasunda. She reverently went round those that were assembled in the hall of Brahma. Indra was charmed with her beauty and turned whichever way she went and countless eyes sprang over his body in consequence—*M. B. Adiparva* 231.

8. Chirakari, the younger son of the Rishi Medhathithi, of the line of Gauthama, was always slow in his words and acts ; for he thought long and deeply over every step he took. One day Gauthama suspected his wife of infidelity and in his anger ordered Chirakari to slay her. The youth meditated long and deeply over the words of his father who left for the woods. "My father is a god unto me and his word is my law ; but, my mother is no wit the less worth my reverence. It is deadly sin to disobey my father ; but it is equally sinful if I slew my mother. She gave her body to that villain of an Indra, who deceived her by taking the form of my father. Long ago, when the sin of Brahminicide clung to him, he gave a fourth of it to women and also the doubtful boon of sexual desire in all seasons. Hence, my mother is entirely guiltless and Indra is the criminal. The father is declared by the holy books to be the embodiment of all the deities ; but, they declare as emphatically that the mother represents in herself all the deities and all beings. If I reverence my father, I please the gods ; if I reverence my mother, I secure happiness here and hereafter. Verily, it is a nice dilemma I am in." Day after day he thought over it, trying to find a way out of the difficulty. Gauthama came back from



the forest. But his heart knew no peace. "Alas ! I have laid myself open to a terrible crime. The king of the gods came to my humble cottage as a Brahmana. I extended unto him the due rights of hospitality. I prayed him to extend his protection over me. I believed that he would be my best friend and well wisher. But, he betrayed me, in spite of my implicit trust in him. Ahalya is not to blame ; nor Indra who happened to see her while he was coursing along the sky and was seduced by her marvellous beauty. Though a god, yet he is not perfect ; and I should have made ample allowance for a moral weakness, that was, after all, natural in him. A sage of pure heart and restrained passions like myself has no business to sit in judgment over others and give way to anger. But, my guilt is all the more flagrant in that he was my guest. If he failed in his duty, it is no affair of mine. It is between himself and the Lords of Karma. I did wrong in seeking to harm him. Neither Indra nor my wife is to blame. I could have avoided all this mischief, all this unpleasantness, by my yogic powers. It is all due to my carelessness and want of foresight. In mad fury I ordered my wife to be done to death and have burdened myself with the unspeakable sin of slaying a woman. Would that my son Chirakari, who ponders deeply over every step that he takes and never does things in a hurry, transgressed my orders ! He would have saved Ahalya's life ; he would have saved me from a horrible crime ; he would have saved me from wasting my hard-earned thapas in an unworthy curse. All is well if he but justifies his name Chirakari (he who acts with due deliberation.") So praying, he entered his hermitage with a sinking heart and was surprised and no less pleased to find Chirakari and his wife coming forward to pay him reverence. He clasped his son and saviour to his heart and cried "You have, by your calm wisdom, saved me,



my dharma and your mother from ruin. You are the best of sons, the worthiest. How shall I pay you back this deep debt of gratitude? May you ever continue to deserve your name. May you continue to deliberate long and deeply before each step you take." Thereafter he was never away from his wife and noble son.—*Ib, Santhi-parva*, 272.

9. Gauthama's curse turned the beard of Indra yellow.
—*Ib*, 352.

10. Uthanka, the disciple of Gauthama, finished his studies and requested leave to be allowed to go home to his people. "What would my master have me give him as fees (dakshina)?" asked Uthanka in all humility. "You have already paid it," replied Gauthama "The most ample fees do but please the heart of the teacher. And you have done that in no small measure. If you were a boy of sixteen, nothing would give me greater pleasure than to give you my daughter unto wife; for, full well I know that there is no other that could serve you so well and faithfully." No sooner were the words out of his master's mouth than Uthanka transformed himself by his yogic powers into a charming youth of sixteen; and was rewarded with the hand of his master's fair daughter. Next, he waited upon Ahalya, his teacher's wife and said "I will consider myself as most blessed if you will only order me to do anything for you, be it to get for you *anything* that this wide universe may contain. I can assure you that it is quite possible to me, who have laid up no inconsiderable store of yogic might, thanks to my revered teacher." Ahalya declared herself amply pleased with his devotion and service to them during his stay there and gave him permission to go; but Uthanka would not rest until he had worried her into asking something of him. "Then" said Ahalya "bring me the marvellous ear-rings worn by the wife of Saudasa, the king." And Uthanka set forth upon his quest.



Gauthama missed him that day and asked Ahalya what had become of him. She informed him of his importunate request and the object of his journey. "Alas!" exclaimed Gauthama, "the noble king is now under the dreadful curse of Vasishtha and feeds upon human flesh; our poor Uthanka will not escape with his life." "Nay," said Ahalya "may your grace and might keep away from him every thing harmful or unpleasant."

Uthanka went to Saudasa and requested of him the ear-rings of his wife. The king sent the young man to his palace with a password to his wife. That model of chastity gave them to him at once and said "Do not place these on the ground; the Nagas will make away with it. Allow no one to wear this who is impure having dined; the Yakshas will spirit it away. Day and night these will give untold wealth to the wearer. The moon and the stars will lose lustre at nights by contrast; hunger nor thirst, fire nor poison, steel nor beasts can do him any harm who wears these." Uthanka brought them back with all care, but on the way the Nagas caught hold of a tiny slip on his part and robbed him of the precious ear-rings. But, his yogic might compelled the sympathy and assistance of Agni, Indra and the other gods, and he recovered them from the world of the Nagas and kept his word to the wife for his teacher.—*Ib. Aswamedha-parva* 56, 57, 58.

11. The Rishi Devasarma had for wife a woman named Ruchi, who was the most beautiful being in the three worlds. Indra was ever on the lookout for a chance to win her to his arms. But Devasarma, who was not ignorant of the ways of woman, protected her from harm through his yogic powers. Once he resolved to celebrate a sacrifice and had to be away from home in consequence. He thought long and deeply over how to keep her from harm when he was not by. He called



to him Vipula, his favourite disciple and said "May be the wily and unprincipled Indra will come here when I am away and assume the most inconceivable forms to deceive you. But, I am sure you will easily detect him and use your no small yogic powers to keep away danger and dishonour from your master's door."

When he was away, Vipula thought deeply over it and leaving his physical body carefully concealed, he pervaded the frame of Ruchi in his subtle body. Indra did not keep him long waiting. He was gadding about in the most entrancing form he could assume. Ruchi caught sight of him and her heart leapt forward to welcome him as warmly as she could. But Vipula effectively controlled her will and limbs and made her motionless. Then Indra addressed her in his choicest terms of praise and compliment. "Fairest of the fair! Know me as the Lord of the Devas. Your beauty has drawn me down from the world of the gods and has made its bright joys and delights dull and dark to me. Save me from the fiery shafts of Cupid, who respects neither age nor state, nor strength nor weakness." Ruchi was all afire to answer him in phrases equally redolent with the love that was surging in her heart. But Vipula was aware of it and controlled her speech. Ruchi and Indra were equally mystified. The Devaraja had not bargained to find a cold passionless woman, who froze him with her chaste airs and spoke to him not. His heart was weighed with shame; but he would not give up the struggle without a last attempt. "My love!" said he in his most bewitching manner "We are wasting the precious minutes that ought to have been used to better purpose. Let us take our fill of love and its delirious delights before your ill-mated husband comes back." Ruchi made superhuman efforts to break the spell that bound her and to speak to her heavenly visitor words winged



with burning love ; but, from her lips there came out strange words in stranger tones. "Who are you, bold and bad man ! What have you in common with such as dwell in these calm solitudes ? How dare you come here when the master of this house is away ? I would demean myself by speaking to you in his absence ; more so when I see you raving mad with unholy and obscene words on your lips. Get away from here, lest worse should befall you." The words were clear-cut, perfect in intonation, and grammar and in the purest Sanskrit ; Ruchi ought to have spoken Prakritha at best. She was bewildered. "Strange are my acts and stranger still my words—the very opposite of what I would have them to be." Indra puzzled over it for a long time, until he chanced to look at it with his inner vision. Lo ! there was Vipula pervading the body of Ruchi and dazzling in his spiritual lustre. "I am lost !" cried he "the Rishi's curse once more !!"

Meanwhile Vipula entered his own body and said to the awe-struck Indra in withering scorn "Unworthy king of gods ! Sinful wretch ! Slave of your lust ! Gods and men will count you no better than a feather, a blade of grass. You have been in too much hurry to forget the dreadful curse that Gauthama launched at you. Was it not enough that your body was most repulsive and loathsome to look at, covered as it was with the breeders of everything impure and unholy. The Rishi's kind pity was, I see, wasted upon you when he threw an illusion over your foul body that made it appear as if covered with countless eyes. You are a sink of iniquity ; you are a hopeless idiot ; your heart is as unsteady as the breath of fame. I am here to guard this woman from every danger. I wonder very much what has made me so forbearing and merciful to-day, especially when I have the very best of reasons to reduce you to atoms. Hasten to put worlds



between you and this place, for, you cannot come across my master and live. Repose not in fancied security ; pride not upon your kingship over gods or upon the Waters of Immortality that you have quaffed. The righteous wrath of a Brahmana is something before which the very Easwaras tremble in dismay. May you be the wiser for what you went through to-day." Indra waited not for further advice but vanished into the depths of space, joyfully exclaiming " My ancestors of happy memory ought to have been peculiarly holy and good ; nothing else would have saved me to-day from utter annihilation."—*M. B. Anusasani-ka-parva* 75-76.

Ahiyapuri.—A village in Darbhanga District, Bengal, 15 miles from Darbhanga and one mile from Kamtowl Railway station on the Bengal and North-Western Railway. Religious gatherings are held on the days of Rama Navami. It is called Ahalyasthana, after a daughter of a Raja who married Gautama Muni and died at Ahiyari. About 10,000 persons attend this fair. The village contains five temples with images of Rama and Seetha.

Damraon.—It is about 10 miles from the Buxar station on the East Indian Railway. The temple is said to contain the images of Ram Chandra and Ahalya Bai, a wise and learned woman, who was turned into stone by the curse of her husband Gautama Muni. When Ram Chandra visited the place, she again returned to life and was translated to heaven. Buxar is 411 miles from Calcutta by East Indian Railway.

Kovvoor.—In the Krishna District, Madras Presidency, is a place of pilgrimage on the Madras Railway. Gautama Rishi, when performing penance here, accidentally killed a cow and brought upon himself one of the greatest sins. He prayed to Siva, and at last succeeded in bringing down the river Godavery, which flowed over the spot where the



cow was killed and relieved Gautama of his sin. This place is much frequented by pilgrims in the belief that bathing in the Godaveri at this place cleanses them from all sins. It is 356 miles from Madras—*Travellers' Companion*, 147-14.

Mithila.—On the north-east of Vaisali lay the kingdom of Videha with its capital Mithila. Janakpur in Nepal, north of Madhuvani, is still identified as Mithila, the capital of Janaka, with all its ancient associations. Sitamari ("where Sita was furrowed out") claims the honor of giving birth to Sita, daughter of Janaka (*Ramayana*-III, 4). Sitakunda, 12 miles east of Matihari, is still revered as the tank where Sita bathed on her way to her marriage. Videha, therefore, must have comprised, besides a portion of Nepal, all these places or in other words, the northern part of the old district of Tirhut and the north-western portion of the district of Champaran. The country is still known as Mithila in learned quarters. Its Brahmins are broadly distinguished from those of Bengal and it is still governed by the Mithila School of law, most admirably represented by the Viramirodaya of Mitra Misra. The people of Videha must have formerly traded a good deal as *Vaidehaka* or resident of Videha, is given by Amara as a synonym of merchant (II. 9. 78).

Tirabhukti, from which Tirhut is derived, literally means "possessing on or along banks" and probably included the country along the Gandak river. At one time, its kings were supreme in this part of India and I understand an era is still extant commemorative of this rise. According to *Trikanda Sesha*, Tirabhukti is a synonym of Videha, (*Bhoomi-varga*). I do not think this is correct, as I have not found in any old work a similar usage and am told by Mithila Brahmins that the southern portions of Tirhut do not come within Videha. It was therefore, probably, within the dominions of the Rajas of



Tirabhukti, which might have led Purushottama to group these together. Nichchavi is rarer than Tirabhukti, but General Cunningham says the kings of Thibet and Ladak trace their descent from the Nichchavis (p. 451). The Newar kings of Nepal also belonged to this tribe. The Nichchavis, therefore, appear to be the Newars, who are still found in Nepal. They must have dwelt further north, probably about Lauria, near which there are extensive ruins.

Sankasya. The late Prof. H. H. Wilson changed it into Kasi in his Vishnu Purana, but we have on this point not only the unanimity of two such diverging books as the Bombay and the Italian editions of the Ramayana, but also of dramas founded upon it (*Mahaveera Charitra* I). In the seventh century Hiouen Thsang visited a place which he calls Seng-kia-she before going to Kanyakubja. This has been identified with the modern Sankesa on the Kali river to the south of Kampilya and north-west of Kanyakubja. This is probably the old Sankasya, as no other place of that name is known. The only objection is its distance from Mithila, but relations between distant places are often found in the Ramayana—the marriage of the king of Ayodhya with the daughter of the king of Kekaya and the derivation of the river Kausiki in eastern India from the son of the king of Kanyakubja. In the *Mahabharata*, so far as I can remember, there is no mention of the place Sankasya. (A king of that name is mentioned in the *Sabha-parva*, 8. 10). According to the tradition, it has been deserted for hundreds of years. During the war of Kurukshetra, it probably formed a part of the kingdom of South Panchala. If my inference is correct, the Kali is the Ikshumati river. That an Ikshumati river was west of Ahichchatra is clear from the *Katha-sartisagara*, 28, 120. Cunningham calls it Kalindi, probably on



misinformation, as it is a synonym of the Yamuna, not of any other river. The name Kali, occurs, however, in the Matsya Purana, 22, 20—*Geography of Ancient India*.

Sitamarhi.—Town, municipality and head-quarters of Sitamarhi sub-division, Muzaffarpur District, Bengal, situated on the west bank of the Lakhandai. A large fair is held here in the month of Chitra, on the Ramanavami day. It lasts a fortnight and draws large crowds from distant places. Tradition has it that Sita here sprang to life out of an earthen pot into which Raja Janaka had driven his plough share. There are nine temples, of which five are in the same enclosure as that of Sita, Hanuman, Siva and Dahi.

It is 42 miles from Darbhanga, on the Bairagnia branch of the Bengal and North-Western Railway.—*Travellers' Companion*.

Visvamitra journeyed with Rama and Lakshmana south-east along the banks of the Gogra (Sarayu) and rested there for the night. He instructed the youths in the *vidyas* Bala and Athibala.

They travelled far on the *second* day and reached the confluence of the Ganga and the Sarayu. The Rishis of the Kamasrama entertained them there that night.

They crossed the Ganga on the *third* day and followed a south-western course along its southern bank until they came to Thataka's lair. Rama slew her and the party spent the night there.

On the morning of the *fourth* day, the Rishi imparted unto the princes the mysteries of the divine weapons and their withdrawals. They then journeyed south and reached Siddhasrama where Visvamitra was conducting his Yagna. The Rishi took the initiatory vow that day. The princes protected the Yaga for *six* days. Rama slew Subahu and his companions on the *tenth* day and routed Mareecha.



On the *eleventh* day the sage proposed to the princes the trip to Mithila. They travelled north-east and stayed for the night on the banks of Sona.

On the *twelfth* day they crossed the river and proceeded north-east till they came to the Ganga. They spent that night on its banks.

On the *thirteenth* day they crossed the broad river, and came to Visala, where king Sumathi entertained them.

On the *fourteenth* day they left the town and crossed the great Gandaki, the small and the Bhogamathi and proceeded north-east until they reached Mithila. On the way Rama tarried at the asrama of Gautama and freed Ahalya from her curse. The journey might have extended over 450 miles.

150. 2. *All beings*—He hints that Rama is the Supreme Person.

151. 2. *Empire*.—Mahodaya was his capital.

16. *Valakhilyas*.—The Patriarch was wrapt in meditation. Then he shook himself. The Rishis known as Arunake-
thus, and Vatharasanās came into being from his flesh, the
Vaikhanasas from his nails and the Valakhilyas from his
hairs—*Taittiriya Aranyaka* I.23.

Brahma

|
Krathu—*Kriya*

|
60,000 Valakhilyas (*Bh. VI. 1*).

They reside in the orb of the sun and feed upon the grains of corn scattered in the fields. They clad themselves in barks and deer skins and are ever engaged in stern thapas. They range the worlds to carry out the decrees of the gods (*M. B. Anusasana-parva* 141.)

This charming description of the asrama of Vasishtha is but to enhance the greatness of Visvamithra, who was entertained even by that mightiest of Rishis.



153. 31. *Maireya*—A kind of intoxicating liquor extracted from the blossoms of the *Lythrum Fruticosum* with sugar.

156. 31. *Monarch*—"Kings are a higher order of beings in that they secure their subjects in the undisturbed possession of life, property, dharma and prosperity. None should harm them; none should vent his anger at them; none should browbeat them; none should wound them by harsh and unpleasant words; the gods walk upon earth in the guise of kings" *V.R. IV. 18*. He rules over us and helps all men to discharge aright the duties of their caste and order of life; besides, he has come with vast troops, it is hopeless to defeat him; it is a heinous sin to slay him with my yogic powers; further, he is my guest and his life is all the more sacred. I know no penance for the crime of slaying a Kshathriya and king.

157. 18. *Speak*. As the Cow of Plenty, she should first be prayed to; else she cannot take upon herself the initiative of accomplishing our desires. "Think of me as endowed with the might of Brahman (Wisdom of Brahman) and I will realise your wishes for you."

Ib. 26. Paplavas—The *Sakas* are evidently the *Sacae* (Cr. Sakai) a Scythian tribe, to whom the modern Cossacks are traced. In the *Vishnupurana* (IV. 3.) they are said to have half-shaven heads. In the *Bharata Udyoga Parva* 50, they are said to have come with the Kambhoja prince to fight on the side of the Kurus. In the *Drona Parva* (93. 42), they are called crow-colored, depraved, addicted to women and quarrelsome. The *Hunas* are evidently the nomadic tribe of the Huns, who dwelt for some centuries in the plains of Tartary and were a great scourge to the Chinese and Roman possessions. From the *Raghuvamsa* (IV. 15) they appear to have once occupied the banks of the Upper Indus. (also *Katha-sarit-sagara*, 19, 6111).



The bearded Paplavas were probably the Parthians and the Paradas with long hair, some of the Parapomisadae, who dwelt in the south slopes of the Hindu Kush. They all followed the train of the celebrated Kala (dark) Yavana, evidently a Scythian ruler, when he marched against Mathura just before it was evacuated by Krishna (*Harivamsa*, 6641).

The history of the dark Yavana is a sufficient refutation of the opinion that the Yavanas were Ionians or Greeks, as its latest advocate puts (Kern's *Brihat-samhita*, Preface). In the *Maha Bharata* we have not only western Yavanas who went with the Kambhoja prince to fight on the side of Suyodhana, but also eastern Yavanas who came to the Rajasooya festival with the chief of Kamarupa (*Sabha-Parva* 31) and southern Yavanas who were subjugated by Saha-deva (*Ib.* 51). Kalidasa applies the term unmistakeably to the ancient Persians (*Raghuvamsa* IV. 60) and Dandi, a few centuries later, very probably to the Arabian navigators (*Dasa-kumara-charitra* VI). Bhava Misra applies the term to the Turkomans. There is no doubt whatever that the term Yavana was never restricted to the Greeks—an opinion, which, so far as I can see, rests on mere surmises and no evidence whatever. In the *Unadi-Sootras* II. 74) the word is derived from *yu* meaning (says Ujjvaladatta) "to mix," in which case it would mean "mixed races." I have already explained that *Mlechcha* was the generic name for all bordering barbarians or aboriginal tribes. The Kiratas, the Pulindas, and the Sabaras were all Mlechchas (*Amara* II. 10). *Yavana* seems to be the generic names for all Mlechchas who were advanced in civilisation and from whom our ancestors had no scruples to learn—*Geography of Ancient India*.

158. 31. *Ashes*—Though Kshathriyas, they were ruling kings; and they sought to take his life. An expiation would cleanse him from the sin.



163-13. The following chapters show how difficult, nay impossible, it is to raise oneself to the status of a Brahmana.

16. *Enmity*.—It made short work of all his thapas. "Any injury done to a highly developed person reacts terribly upon the doer. We should indeed be careful about our attitude towards any Great One who may come, for He, being far in advance of us, is likely to be misunderstood—to be different from what we have expected and therefore not to be appreciated. One reason why the Great Ones do not more often come amongst men is that the karma of misjudging and ill-using them is dreadful and the fools among mankind are sure to incur it. Truly, it may be said of them in the words attributed to the Christ, that "before he had offended one of these little ones it had been better for him that a millstone had been hanged around his neck, and he had been drowned in the depths of the sea"—*From an unknown Teacher*.

Wife.—This makes it plain that he was a householder and as such, qualified to act as priest to Thrisanku in his sacrifice.

29. *Brahma*.—The presiding deity of the Wisdom of Brahman, that opens the gate to the rank of a Brahmarshi.

164. 27. *Desist*.—Besides, he was stained with three heinous sins that gave him his name *Tri-sanku*.

166. 32. *Chandala*.—Merit decides for the Brahmana, the Kshathriya and the Vaisya the caste he is entitled to. Failure to discharge the duties pertaining thereto, brings on degradation. Now, Thrisanku swerved from his dharma and sank to the level of a Chandala, in form, mind and spirit.

168. 12. *Sacrifices*.—"I am entitled to go to heaven in this body of mine, at least as a reward for having performed a hundred sacrifices. But, a single untruth destroys for ever all the accumulated merit thereof. I know it and I know that my lips have never been stained with a lie.



28. *Fate*.—Many hold that the Lord controls and directs the acts of his creatures, and that we have no power to take an independent course of action ; they quote in support the vedic text "Not a leaf falls to the ground, not a blade of grass moves except in obedience to His will". Others maintain that the Lord, while controlling in the main our thoughts, words and deeds, gives us a qualified independence in the minor concerns of life. But, it is mischievous in the extreme to hold that the Lord impels a man to do good and guides his hand in doing evil. If he were to busy himself with each one of us and say " Learn this ; turn your hand to such a trade ; marry this woman ; live with her thus ; follow this course of diet ; sleep and wake at these hours ; give this away in charity ; practise this line of purification ; make this tour of pilgrimage ; break into that house ; wring that man's neck ; perjure yourself thus etc.," we can not conceive of a more unhappy creature than the so called Lord of All. For, each moment of eternity will find him busy in apportioning to each being what he should do and how.

Again, the results of such activities, would justly fall upon Him, as the impeller thereof ; sin and virtue, joy and sorrow, reward or punishment, would have no place in the lives of any one of us whatever. Then the Holy Scriptures, the Laws, the Codes and the Puranas serve no purpose. You cannot say that they are given to us to guide our feet on the Path of Right and keep them away from the Path of Evil ; for, we are not called upon to choose any way. And it is supremely absurd to say that they were given out by the Omniscient Lord as guides for Himself and that the Rishis were deputed to serve as models for Him to follow. It will be but a hollow mockery when the Books lay down rewards for virtues and dire punishments for vices.

Nor is it safe to assert that, he reserves us indepedence



in the minor concerns of life ; for, the Laws and the Codes have not thought it important enough to lay down where we are given a free hand and where He shuts us out. Verily, it is hard to pick one's road through that labyrinth, without the Ariadne's thread of what to do and what not.

Further, it would be a nice Lord who impels a man to do evil and punish him later on for obeying Him. That would infinitely disgrace the lowest savage on earth. Nor, could we, in any way, account for the infinite varieties of birth, intellect, position, morality, happiness, sorrow and surroundings we see around us, unless we posit the Lord of Perfection as a capricious, whimsical creature, playing ducks and drakes with worlds and egos.

Hence, it is but sane, at least, to hold that man is not creature of necessity and slave of predestination, but has the divine privilege of free-will. He has implanted in his heart the instincts that enable him to choose between right and wrong ; he has the Laws, the Codes and the Scriptures to assist him ; he has the lives and examples of great men to encourage him in moments of doubt and distress. If he cares not to avail himself of these aids, or knowing them, deliberately chooses the path of evil, he is bound to take the consequences and cannot escape them.

The Lord has no concern with it in the least. He neither acts nor impels ; he is but the impartial witness, entirely unaffected by the activities of the egos. It is utterly absurd to say that Fate favours us or frowns upon us. All do but reap what they sowed in former lives ; the Lord interferes with them in no way. The books teach us that each one of us is the architect of our fortune. The following passages go to support the above view :—

1. *Mahabharatha*—(*Anusasasanika Parva* 9).

Rishi Vasishtha asked his father Brahma "Which is



“Stronger, Free-will or Fate ?” And to him answered Brahma, “Seed, sprout, leaf, twig, branch, flower, fruit and seed come forth from one another in regular succession. Again the seed goes round the circle of transformation. Nothing is possible of manifestation without the seed ; but for the seed there is no fruit ; the future seed is latent in the present one. The husbandman selects a plot of land and sows the seeds ; and as he sows so he reaps. Even so, man reaps the harvest of the seeds of good and evil sown in the past. A good seed goes to waste if sown on a barren ground ; so, Destiny (past karma) is powerless unless supported by individual efforts (present karma). Seed and soil unite to bring forth the plant. No one can escape or be cheated out of what is due to him in the past. All our acts done or to do are possible of direct observation in life. Good deeds bring about peace and happiness ; evil deeds are productive of misery and distress. The man of action is favoured by fortune and is blessed with never-varying success. “Heaven helps those who help themselves.” The man of inaction is hurled from his position and is consumed with grief and sorrow even as if his wounds were washed with the salt water of the seas. Beauty of form and riches are easily obtained by religious austerities. There is nothing that resolute efforts cannot compass. Fortune frowns upon the idler and the laggard. Wealth, love, nay, abode in the high heavens, are but the fruit of our persevering efforts down here. The Shining Ones, the great Dragons of Wisdom, the Yakshas, the sun and the moon, the god of air and the Rulers of the bright constellations were all men in some far past who had raised themselves to godhood solely by their increasing efforts. Affluence, friends, high birth, spiritual effulgence and worldly power turn away from him whose heart is not set upon action.

The Brahmana prospers by his utter purity, the



Kṣhāthriya by his courage and prowess, the Vaisya by his perseverance and the Sudra by ungrudging service to all. The miser, the coward, the idler, the faint-hearted and the slave of his passions come to no good either here or hereafter. The Lord Vishnu, from whom the worlds came into being, is ever engaged in profound meditation in the depths of the ocean for the welfare of the universe. If our acts were to be barren of fruit, the world would ever depend on Destiny (past karma) and cease from any effort; and that is the sure precursor of universal ruin. He who sits idle with his hands folded and waits for Destiny (past karma) to do everything for him, lives in vain, even as a woman wedded to an impotent man. Good and evil are slower to bear fruit in the world of men than in the regions of the gods. Our efforts at present do but follow in the line of Destiny (past karma); for, nothing comes to him from Destiny (past karma) unless his efforts meet it half-way. The very gods hold their high seats on uncertain tenure. To him who controls his Destiny (past karma) and makes it subservient to his present endeavours, it cannot but give him what he aspires after. The gods never do anything to assist any one in the world of men; but they ever place terrible obstacles in their way, afraid of being deprived of their bright abodes by daring aspirants from the world of the mortals. Thus gods and sages are ever at war. Who can deny Destiny (past karma) when we find it to be at the root of most that befalls us? But, how does it bring about its results? Happiness in this world and in the next is the unfailing reward of untiring efforts. We are our guru but friends; we are our most relentless enemies; we are the watchful witness of our omissions and commissions. If obstacles thwart our efforts, it but follows that more energetic endeavours are necessary. Good and evil, virtue and vice have no part in the life of the man of inaction.



The mansions of the blessed are attained by righteousness ; there is nothing that meritorious acts cannot compass. Destiny (past karma) is powerless to do anything for him who has laid by no store of merit. King Yayathi of old fell from his bright seat in the heavens ; but, his grandsons recovered it for him through their godly lives. Purooravas, otherwise called Aila, was raised to the worlds of the gods by the might of the Brahmanas. Saudasa, king of the Kosalas, who had performed countless horse-sacrifices, was condemned to lead the dark life of a Rakshasa through the curse of Vasishtha. Asvatthaman and Parasurama, sons of mighty Rishis and unequalled bowmen, never reached the abodes of the gods through their meritorious acts. Vasu, who rivalled Indra in merits and splendour, celebrated numerous sacrifices, but was hurled headlong to the nether worlds and all for a single untruth he had uttered. Bali, the son of Virochana, was bound fast in the toils of promise and righteousness and gladly obeyed the commands of Vishnu to go down to Pathala. On the other hand, Destiny (past karma) was powerless to prevent Janamejaya, who was seated in the bright chariot of Indra, from slaying the Brahmana women. We can hold no other person responsible for our acts, good or bad, but ourselves ; it is unfair and atrocious to throw it upon Destiny (past karma). Why could it not, if all powerful, prevent the Rishi Vaisampayana from being caught in the grip of infanticide and Brahmanicide, though all unwitting ? Nriga, the Rajarshi, was turned into a huge lizard, and all because he happened to make a ^{same} mistake in giving away kine to the Brahmanas during the sacrifice. Dundhumara, the Rajarshi, grew old with the incessant performance of sacrifices ; the gods loved him very much in consequence and conferred upon him excellent boons ; but, he was indolent and listless ; and his boons



were of no account with him. The Pandavas recovered their kingdom from the hands of the mighty sons of Dhritharashtra, all by sheer valor and perseverance. Rishis of stern vows and unshaken austerities launch dreadful curses at the guilty ; Destiny has no hand in it ; it is purely out of the terrible power acquired by them through ages of unflinching effort. All the good things of this world and the next may lie within the grasp of the idler and the ignorant ; but, he never gets at them ; nor does vaunted Fate assist him therein. A slight spark blazes out into a big fire, fanned by the steady wind ; even so, Destiny allied to effort, proves omnipotent. The flame of the lamp grows dim as the oil sinks low ; even so, Destiny is powerless if effort is slack. The man of no efforts may come across vast treasures, beautiful women and every desirable comfort ; but, he is powerless to enjoy them. It is but the persevering leaders of men who wrest their coveted treasures from the grasp even of the mighty gods. He, whom no obstacles dismay, is courted by the Goddess of wealth, though he gives away her gifts with both hands to the poor and the needy. The abode of the gods is not more excellent than the world of men. We see the abodes of mortals overflowing with wealth and prosperity ; on the other hand, the supine Devas live in gloomy mansions that resemble more the burning grounds down here in emptiness. In short, this vast creation contains none who was ever blessed with success and happiness except by his own determined efforts. Fate does not interfere when one walks in the path of evil ; for, it is in no way independent. It but follows in the wake of a man's meritorious acts, even as a devoted disciple follows in the footsteps of his guru. Unflagging, steady effort rules this universe. In truth, effort is alone and always fruitful ; effort sets aside Destiny ; but, effort and Fate combined can raise us to the highest worlds.



A very revered Teacher says "When one unacquainted with the noble doctrine of karma looks around him, and observes the inequalities of birth and fortune, of intellect and capacities ; when one sees honor paid to fools and profligates, on whom Fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy ; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with cries of pain around him—the blessed knowledge of karma alone prevents him from cursing life and men as well as their supposed Creator.

Of all the terrible blasphemies and what are virtually accusations thrown at their God by the Monotheists, none is greater or more unpardonable than that almost always false humility which makes the presumably pious Christian assert, in the face of every evil and undeserved blow, that "Such is the will of God."

Dolts and hypocrites ! Blasphemers and impious Pharisees who speak in the same breath of the endless merciful love and care of their God and Creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch* ! Shall we be answered to this, in Congreve's words.

But who shall dare to tax Eternal Justice ?

Logic and simple common sense, we answer. If we are asked to believe in "Original sin," in *one* life *only* on this earth for every soul and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire—and this whether they be good or bad, says the Predestinarian—why should not every one of us who is endowed with reasoning powers, condemn in his turn such a villainous Deity? Life would become



Unbearable, if one had to believe in the God created by man's unclean fancy. Luckily, he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as,

Thou great mysterious power, who hast *involved*
The pride of human wisdom, to *confound*
The *daring scrutiny* and prove the *faith*
Of thy *presuming* creatures!

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and on life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether conscious or unconscious—predestines nothing, and no one. It exists from and in Eternity, truly, for it is Eternity itself; and as such, since no act can be coequal with Eternity, it cannot be said to act, for it is Action itself. It is not the *wave* which drowns a man, but the *personal* action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the *ocean's* motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented



by the Monotheists. It has not evolved its decrees in darkness purposely to perplex man ; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellowmen. Karma is an Absolute and Eternal Law in the world of Manifestation ; and as there can only be one Absolute, as one eternal ever-present cause, believers in Karma cannot be regarded as Atheists or Materialists—still less as Fatalists, for Karma is one with the unknowable, of which it is an aspect, in its effects in the phenomenal world.—*Secret Doctrine* by H. P. Blavatsky, Vol II., pp. 317, 318 and 319.

The following extract represents the latest and the most clearly reasoned-out view of the question :—

We have now to consider how this Will, the hidden Power which has ever moved to activity though not yet controlling activity, slowly wins to freedom, that is to self-determination. In a moment we shall consider what is meant by this word “ freedom.”

Essentially and fundamentally free in its origin as the Power of the self, Will has become bound and limited in its attempts to master the matter into which the self had entered. We need not shrink from saying that matter masters the self, not the self matter, and this it does by virtue of the self regarding matter as himself, identifying himself with it ; as he wills through it, thinks through it, acts through it, it becomes to him verily himself, and deluded he cries: “ I am this !” and while it limits him and binds him, he, feeling it to be himself, cries: “ I am free.” Yet is this mastering of the self by matter but a temporary thing, for the matter is ever changing, coming and going,



impermanent, and is ever being shaped and unconsciously drawn round and rejected by the unfolding forces of the self, permanent amid the impermanent.

Let us come to the stage in human evolution in which memory has grown stronger than the instinctive out-going to the pleasant and withdrawing from the painful ; in which Intelligence rules Desire, and reason has triumphed over impulse. The result of the age-long evolution is to be reaped, and part of that result is freedom.

While the Will is expressing itself as Desire, determined in its direction by outside attractions, it is obviously not free, but very distinctly bound. Just as any living creature might be dragged by a force greater than its own force in a direction unchosen by it, so is the Will dragged away by the attraction of objects, pulled along the path which promises pleasure, which is agreeable to pursue ; it is not active as a Self-determined force, but, on the contrary, the Self is being dragged away by an external and compelling attraction.

No more vivid picture of the Self, under these conditions, can be given than that before quoted from an ancient Hindu Scripture, in which the Self is limned as the rider in a chariot, and the senses, attracted by pleasure-giving objects, are the ungovernable horses that carry away the chariot of the body and the helpless rider within it. Although the Will be the very Power of Self, so long as the self is being carried away by these unruly horses, he is emphatically bound and not free. It is idle to speak of a free will in a man who is the slave of the objects around him. He is ever in bondage, he can exercise no choice ; for, though we may think of such a one as choosing to follow the path along which attractions draw him, there is, in truth, no choice nor thought of choice. So long as attractions and repulsions determine the path, all talk of freedom is empty



and foolish. Even though a man feels himself as choosing the desirable object, the feeling of freedom is illusory, for he is dragged by the attractiveness of the object and the longing for pleasure in himself. He is as much, or as little, free as the iron is free to move to the magnet. The movement is determined by the strength of the magnet and the nature of the iron answering to its attraction.

To understand what we mean by freedom of the Will, we must clear away a preliminary difficulty which faces us in the word "choice." When we appear to be free to choose, does that so-called freedom of choice mean freedom of Will? Or is it not true to say that freedom of choice only means that no external force compels us to elect one or another of alternatives? But the important question that lies behind this is : "what makes us choose?" Whether we are free to act when we have chosen is a very different thing from whether we are "free" to choose, or whether the choice is determined by something that lies behind.

How often we hear it said as a proof of the freedom of the Will : "I am free to choose whether I will leave the room or not. I am free to choose whether I will drop this weight or not." But such argument is beside the question. No one denies the power of a person, physically unconstrained, to leave a room or to stay in it, to drop a weight or to uphold it. The interesting question is : "Why do I choose?" When we analyse the choice, we see that it is determined by motive, and the determinist argues : "Your muscles can uphold or drop the weight, but if there is a valuable and fragile article underneath, you will not choose to drop it. That which determines your choice not to drop it is the presence of that fragile object. Your choice is determined by motives, and the strongest motive directs it." The question is not : "Am I free to act?", but : "Am I free to will?" And we see clearly that the will is determined by the



strongest motive, and that, so far as that goes, the determinist is right.

In truth, this fact that the will is determined by the strongest motive is the basis of all organised society, of all law, of all penalty, of all responsibility, of all education. The man whose will is not thus determined is irresponsible, insane. He is a creature who cannot be appealed to, cannot be reasoned with, cannot be relied on, a person without reason, logic, or memory, without the attributes we regard as human. In law, a man is regarded as irresponsible when no motive sways him, when no ordinary reasons affect him ; he is insane, and is not amenable to legal penalties. A will which is an energy pointing in any direction, pushing to action without motive, without reason, without sense, might perhaps be called " free," but this is not what is meant by " freedom of the will." That will is determined by the strongest motive must be taken for granted in any sane discussion of the freedom of the will.

What then is meant by the freedom of the Will ? It can be but a conditioned, a relative freedom at most, for the separated Self is a part of a whole, and the whole must be greater than, must compel, all its parts. And this is true alike of the Self and of the bodies in which he is ensheathed. None questions that the bodies are in a realm of law, and move within law, can move but by law, and the freedom with which they move is but in relation to each other, and by virtue of the interplay of the countless forces which balance each other variously and endlessly, and in this variety and endlessness offer innumerable possibilities and thus a freedom of movement within a rigidity of bondage. And the Self also is in a realm of law, nay, is himself the very law, as being part of that nature which is the Being of all beings. No separated Self may escape from the Self which is all, and however freely he may move with regard to other



Separated Selves, he may not, cannot move outside the life which informs him, which is his nature and his law, in which he lives and moves. The parts constrain not the parts, the separated Selves constrain not the separated Selves ; but the whole constrains and controls the parts, the Self constrains and controls the Selves. Yet even here, since the Selves are the Self, freedom starts up from amid apparent bondage, and " none else compels ".

This freedom of a part as regards other parts while in bondage to the whole may be seen clearly in physical nature. We are parts of a world whirling through space and revolving also on its own axis turning eastwards ever. Of this we know naught, since its motion carries us with it, and all moves together and at once, and in one direction. Eastwards we turn with our world, and naught we can do will change our direction. Yet with regard to each other and to the places about us, we can move freely and change our relative positions. I may go to the west of a person or a place, though we are both whirling eastwards ceaselessly. And of the motion of a part with regard to a part I shall be conscious, small and slow as it is, while of the vast swift whirling that carries all parts eastwards and onwards ever, I shall be utterly unconscious, and shall say in my ignorance. " Behold, I have moved westwards." And the high Gods might laugh contemptuously at the ignorance of the fragment that speaks of the direction, of its motion were it not that they, being wise, know of the movements within the motion, and of the truth which is false and yet true.

And yet again may we see how the great Will works onwards undeviatingly along the path of evolution, and compels all to travel along that path, and still leaves to each to choose his method of going and the fashion of his unconscious working. For, the carrying out of that Will needs every fashion of working and every method



of going, and takes up and utilises all. A man shapes himself to a noble character, and nourishes lofty aspirations, and seeks ever to do loyal and faithful service to his fellows; then shall he be brought to birth where great opportunities cry aloud for workers, and the Will shall be wrought out by him in a nation that needs such helping and he shall fill a hero's part. The part is written by the great Author; the ability to fill it is of the man's own making. Or a man yields to every temptation and becomes apt to evil, and he uses ill such power as he has, and disregards mercy, justice and truth in petty ways and in daily life; then shall he be brought to birth where oppression is needed and cruelty, and ill ways, and the Will shall be wrought out by him also in a nation that is working out the results of an evil past, and he shall be of the weaklings that tyrannise cruelly and meanly and shame the nation that bears them. Again is the part written by the great Author, and the ability to fill it is of the man's own making. So work the little Wills within the great Will.

Seeing, then, that the Will is determined by motive, conditioned by the limits of the matter that enveils the separated Self, and by the Self whereof the Self exercising the Will is part—what mean we by the freedom of the Will? We mean, surely, that freedom is to be determined from within, bondage is to be determined from without; the Will is free, when the Self, willing to act, draws his motive for that volition from sources that lie within himself, and has not the motive acting upon him from sources outside.

And truly this is freedom, for the greater Self in which he moves is one with him: "I am that" and the vaster self in which moves that greater Self is one with that vaster, and says also: "I am That"! and so on and on, in huger and huger sweeps, if world-systems and universe-system be thought of; yet may the lowliest "I" that knows himself



turn inwards and not outwards, and know himself as one with the Inner Self, the Pratyagatma, the One, and therefore truly free. Looking outwards he is ever bound, though the limits of his bondage recede endlessly, unlimitedly; looking inwards he is ever free, for he is Brahman, the Eternal.

When a man is self-determined, then, we may say that the man is free, in every sense in which the word freedom is valuable, and his self-determination is not bondage, in any harassing sense of that word. That which in my innermost self I will to do, that to which none other forces me, that bears the mark which distinguishes between the free and the bound. How far in us, in this sense of the word freedom, can we say that our will is free? For the most part, but few of us can claim this freedom in any more than a small portion. Apart from the previously mentioned bondage to attractions and repulsions, we are bound within the channels made by our past thinkings, by our habits—most of all by our habits of thought—by the qualities and the absence of qualities brought over from past lives, by the strengths and the weaknesses that were born with us, by our education and our surroundings, by the imperious compulsions of our stage in evolution, our physical heredity and our national and racial traditions. Hence only a narrow path is left to us in which our will can run; it strikes itself ever against the past, which appears as walls in the present.

To all intents and purposes the will of us is not free. It is only in process of becoming free, and it will only be free when the self has utterly mastered his vehicles and uses them for his own purposes, when every vehicle is only a vehicle, completely responsive to his every impulse, and not a struggling animal, ill-broken, with desires of its own.

[This is only accomplished when the life of the self in-



terms the matter of his vehicles, instead of the downward striving elemental essence (i.e.) when the law of the spirit of life replaces the law of sin and death].

When the self has transcended ignorance, vanquishing the habits that are the marks of past ignorance, then is the self free, and then will be realised the meaning of the paradox, "in whose service is perfect freedom." For then will it be realised that separation is not, that the separated will is not, that, by virtue of our inherent Divinity, our will is part of the Divine will, and that it is which has given us throughout our long evolution the strength to carry on that evolution, and that the realisation of the unity of will is the realisation of freedom.

Along these lines of thought it is that some have found the ending of the age-long controversy between the "freedom" of the will and determinism, and, while recognising the truth battled for by determinism, have also preserved and justified the inherent feeling; "I am free, I am not bound." That idea of spontaneous energy, of forthgoing power from the inner recesses of our being, is based on the very essence of consciousness on the "I" which is the self, that self which, because divine, is free.—*A study in consciousness* by Annie Besant, pp. 411—423.

169. 13. A born chandala has a chance of raising himself in the scale of caste evolution; but, this chapter makes it plain that one, who degraded himself to the level of a chandala, has almost insurmountable difficulties in the way of his being reinstated.

171. 21. *Mushtiks*:—They are now called in India *Dombas* and are of the same race as the *Gypsies* of the west.

30. Q.—Viswamitra was a man of stern self-control and profound knowledge of the world. How was it then that he let loose his wrath upon those who spoke but the

fresh that it was against the rules for a kshatriya to conduct a sacrifice for a chandala?

A.—His enmity with Vasishtha and his ever-consuming desire to injure him in every way clouded his clear intellect and conscience; anger got the mastery over him, and he cursed away his hard-earned Thapas.

172. 31. *Came not*:—Because rites performed against the rules and by an unqualified person are as good as not gone through.

175. 31. *Trisanku*:—Trayyaruna, of the line of Ikshvaku, bore a son by name Satyavrata. He trod the path of evil, and one day turned upon his father and said, "Get away from here". But the poor old king asked meekly, "Where shall I go?" ; and the unnatural son thundered out "Go and rot with the dog-eating chandalas." The mild king wandered through the dark forests for years out of count. The heinous sin bore ample fruit in that Satyavrata's kingdom was devastated by famine and pestilence and drought for twelve years. Vasishtha, his guru, lifted not his little finger to relieve him from the misery and obloquy, deeming it a fitting punishment and penance for the sinner. Satyavrata was eventually obliged to leave his kingdom and led a miserable life near the haunts of the dog-eaters. It was then that Visvamitra left his wife and children there and repaired to the sea-shore to perform dread austerities. His wife sold away one of her sons to keep the others alive. Satyavrata came to know of this and gave back the son to the sorrowing mother and maintained them in comfort all through the famine. One day, after fruitless efforts to get meat for them, he chanced to espy a cow browsing near the hermitage of the holy Vasishtha; faint and confused with hunger and fatigue, he slew it outright and supported himself and Visvamitra's wife and children. Now, there were three deadly sins to his account—his filial atrocity,



slaying of his guru's cow and partaking of its meat without due religious rites ; hence, he was ever after named Trisanku (he who has in him the three germs of sin). Visvamitra came back from his thapas ; his joy and gratitude to Trisanku knew no bounds for his having so unselfishly and at such a terrible sacrifice maintained his wife and children. "Ask of me what thou wilt" said he with generous fervour. "Nothing, but that I might be allowed to call your Reverence my guru and priest." Visvamitra thereafter crowned him king and by his mighty thapas raised him to the mansions of the Shining Ones ; whereat, Vasishtha wondered greatly—*Vayupurana* 86, 88.

Trisanku, while a chandala, slew Vasishtha's cow. This added to his haughtiness and to his malignant efforts to do evil unto the sons of Vasishtha, resulted in his being endowed with two horns growing out of his head. When he fell from heaven, the water that flowed from his mouth became the river known as Karmanasa (between Benares and Behar). It is considered sinful for any one to bathe in its waters—*Tulasidas Ramayana*. I.

He was apprehensive that Visvamitra's family would not take meat at his hands ; so he hung deer's meat from the branches of a fig tree that grew near the waters of the Ganga—*Vishnupurana*. IV 3.

Trisanku abducted the princess that was promised in marriage to the king of Vidarbha. Vasishtha counselled his father to banish him from the kingdom ; and he lived with the chandalas thereafter. He had expected that Vasishtha would argue in his favour and urge that there was no illegality in his marrying a woman who had not become another man's wife, as he brought her away before the Sapthapadi or seven-step ceremony had taken place. But Vasishtha remained passive. So, with a grudge against him, he left the capital.—*Brahmapurana, Lingapurana, Harivamsa, Bharata* I. 71.



Thus, in accounting for the name of Trisanku, this story makes him a goghna, cow-killer, and beef-eater, in order at the same time to account for his having become, chandala. But with all this, he is made to go to heaven without anything being said of his fall. There seems therefore to be a paradox in this story as in all others connected with Vasishtha and Visvamitra. Trisanku's name Satyavrata reveals him as a knower of Brahman (Satyam, Truth, and as one who practised. It as his vrata, cherished object). His Queen Satyaratha, the vehicle of Truth, can only be Vidya or Sraddha, Knowledge or Faith. He rescues her from the grasp of worldliness and marries her himself. The result is that he goes to the forest and roams as a hunter, hunting the passions. Kama, Desire, is of two kinds, one worldly and selfish, the other, godly, that which longs for the state of the Infinite Atman ; and therefore Kamadhenu, the Cow of Desire, has two aspects, one as Avidya, the Aja of three colors, and the other as Vidya. Taking her in the former aspect, she is killed. Taking her in the latter aspect, she is eaten as the only food capable of removing the hunger for selfish desires, of not only Trisanku but also of the family of Visvamitra, the intimate friend of Vasishtha. Thus the three paradoxical sins are the three merits, which added to the merit of a religious Chandala or the drinker of the sacred Soma, enable Trisanku to go to heaven in his swarupa, the soul's real state, as the bodiless Infinite Self. A man who has deserved the favor of the father of the sacred Gayatri will not fall. He will become a Nakshatra permanent.—*Essays on Indo-Aryan Mythology* by Narayan Iyengar Vol. I, pp. 109 and 110.

The Harivamsa, 76, Sloka 51, when describing the autumn, says that Agastya, the Star Canopus, travels in that Asa, direction (*i.e.*) the south which is Trisanku-charita (*i.e.*) in which Trisanku travels. This indicates Trisanku to be a sou-



ern constellation. The late Siddhanti Subrahmanya Sastri of Madras informed me, in January 1888, that Trisanku's loka, world, is a cluster of stars consisting of two big stars and several small ones situated to the south of Anuradha, which itself is in the dakshina-gola or southern half of the celestial globe, and that this cluster is in what is called Visvamitra's swarga. I was not able to gather in what old work this swarga is described; but as the learned Sastri's description gave me a general idea of the region of the cluster, it remained for me to find out, in or about that region, the *head downward* Trisanku of the Ramayana. An English work on astronomy had made me familiar with the Cross, and having gazed at it over and over, I consider that the swarga or heaven of Visvamitra consists of many of the stars of the constellation Centaurus *plus* the Cross; that the star Alpha Centauri, by reason of its being the biggest and brightest of the group, is our Rishi Visvamitra, shining brilliantly (*i.e.*,) performing tapas *in the south*, his place *in the north* being in the Great Bear along with Vasishtha and other Rishis; and that the head-downward Trisanku is the Cross plus two stars which are to the north of it and which according to Proctor's star Atlas, belong to the constellation Centaurus. The reason for taking Trisanku to be the protege of Alpha Centauri (Visvamitra), seems to be the proximity of these two to each other, the brightest star of the group being taken naturally to be the guru or priest. The accompanying plate shows the prominent stars of Trisanku and Visvamitra, marked *a* to *h*. The stars *a* to *f* (of which *a*, *b*, *c*, *d*, form the Cross) represent the body of Trisanku and suggest beautifully the idea of a man hanging head-downwards, *a* the lowermost star being his head, *b* and *c* his two sides, *d* his navel, and *e* and *f*, the uppermost stars, his two legs. The star *g* is the Alpha Centauri. If, as I take it to be, it is Visvamitra, the bright star *h* near it may be viewed



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as though it is his outstretched hand commanding Trisanku not to fall down, but stop where he was even with his head, the star *a*, downwards (*i. e.*,) towards the south pole. The distance of *a* to the pole is about 27 degrees, and Trisanku, from head *a* to feet *e* and *f*, is a large constellation extending over 15 degrees north to south, from about the 48th to the 63rd degree south of the equator. As these stars *a* to *h* are almost opposite to the Great Bear in the north, they may fitly be called the Great Bear of the south.

As Trisanku is not far from the south pole, he describes a small circle diurnally in the sky while the stars on the equinoctial line describe a larger circle. Hence the saying that Visvamitra ordained other stars to rotate round Trisanku.—*Ib.* pp. 96, 97, and 98.

176. 8. *Pushkara* :—The district of Ajmere contains the holy theertha of Pushkara (*M. B. Vanaparva*. 82) with its most conspicuous temple of Brahma. It is five miles north-west of Ajmere. It has a sacred lake which is however said to be artificial. Its redundant waters are carried away by the rivers Sarasvathi and Luni or Lavana.—*Geography of Ancient India*.

Town, lake and place of pilgrimage in Ajmer-Merwara, Rajputana, about 7 miles in a south-westerly direction from Ajmer. Pushkar is the only town in India which contains a temple dedicated to Brahma, who here performed the sacrifice known as *Yagna*, whereby the lake of Pushkar became so holy, that the greatest sinner by bathing in it earns the delights of paradise. The town contains five principal temples, dedicated respectively to Brahma. Savithri, Badri Narain, Varaha, and Siva Atmateswara, Bathing ghats line the lake and most of the princely families of Rajputana have houses round the margin. No living thing may be put to death within the limits of the town. Great fair in October and November, attended by about



100,000 pilgrims, who bathe in the sacred lake. Large trade at the time in horses, camels, bullocks etc., etc. Population generally Brahmans. Ajmer is 615 miles from Bombay (Colaba) and 235 miles from Delhi by the Bombay-Baroda and Central India Railway.—*The Traveller's Companion*.

13. *Ambareesha*:—He is the seer of Rig Veda IX.98.

22. There is a long interval between the beginning of the sacrifice and the sending out of the consecrated horse to make the round of the earth.

177. 28. *Sold*:—The Scriptures prohibit the sale or the gift of children; but, it is allowable as a special case to sell a boy to complete a sacrifice, even as a family is preserved from extinction by the gift and adoption of a boy.

178. 10. *Brother*:—Kausiki or Satyavati, the sister of Viswamitra, was his mother.

180. 25. *Stern tapas*:—He cursed his sons and exhausted the merit of his previous tapas; so, he resolved not to give way to anger.

26. This episode is related in the Bahvricha Brahmana as connected with Harischandra; it is possible that Ambarisha here spoken of might be the same as he.—*Go*.

King Harischandra, son to Vedhas of Ikshwaku's line, had one hundred wives but no issue. Narada advised him to pray to Varuna for a child, and promised that the boy would be sacrificed to him. Accordingly Varuna granted his prayer, and a son was born to him whom he named Rohitha. Varuna claimed his promise. "The boy is impure" said Harischandra "during the ten days when he is in the place where he was born." Ten days passed away and Varuna claimed his promise. "A child is pure" replied the king "only after teething." There was teething and Varuna claimed his promise. "I pray that you wait till these milk teeth fall away" replied the king. The milk teeth fell off; and Varuna claimed his promise. "The



child will be pure when its teeth have grown again." His teeth grew again and Varuna claimed his promise. "A Kshatriya boy is pure only when he can carry his shield and put on his armour." Rohitha was old enough to put on his armour and carry his shield and Varuna claimed his promise. The king asked his son to consent to be sacrificed to Varuna ; but Rohitha refused and taking his bow ran away to the forests and lived there for a year. Varuna punished Harischandra by afflicting him with dropsy. Rohitha came to know of this and tried to come back; but Indra, disguised as an old Brahmana, prevented him and directed him to travel to holy shrines. During the sixth year of his stay in the forests, he came across the Rishi Ajeegartha, son of Suyavasa, a descendant of Angiras. Three sons had he, Sunah-puchha, Sunas-sepha and Suno-langoola. He purchased the second for a hundred cows, as the father would not part with the first son and the mother with the third. Rohitha took the victim to his father, who said to the God "Here is this man whom I am prepared to sacrifice to you". "All right" replied Varuna "a Brahmana is better than a Kshatriya", Then began the Rajasooya sacrifice, at which Visvamitra was the Hotha, Jamadagni the Adhwaryu, Vasishtha the Brahma and Ayasya the Udgatha. But, they found no one who would bind Sunas-sepha to the sacrificial post and slay him. Then his father Ajeegartha volunteered to do it for another two-hundred cows. He bound him and drew his sword when Sunas-sepha said to himself "They will certainly slay me as though I was an animal and not a human being like themselves. I shall pray to the mighty Gods." He called upon Varuna and other Gods and at last upon Ushas in three verses. The first loosened his bonds ; the second reduced the king's dropsy ; and the third set the victim free and restored his father to perfect health. Viswamitra adopted Sunas-sepha as his eldest son



and named him Devaratha or God-protected. The Sage and many sons Madhuchhandas, Rishabha, Renu, Ashtaka and others, 50 older than Madhuchhandas and 50 younger. The older sons did not like to give up their birth right in favour of Sunas-sepha, and were cursed by their father to become outcastes. They became Andhras, Pundras, Sabaras, Pulindas, Mushtikas and many other tribes, so that the descendants of Visvamitra turned out the worst of the Dasyus. The 50 younger brothers recognised Sunas-sepha as their elder brother—*Aithareya, Brahmana* ; *Bh IX. 7*. [The latter supplements the above thus :—Indra was gratified and presented unto him a golden chariot. Visvamitra, struck with his truthfulness, worth, and patience, imparted unto him Atma-vidya. The king merged his mind into the rudiments of the Earth (Prithivi-than-mathra), the Earth into water, the water into Fire, the Fire into the Air, the Air into the Akasa, the Akasa into the Ahankara, the Ahankara into the Mahat ; he meditated upon the last as the Self in its aspect of knowledge and passed beyond the portals of ignorance).

Sunas-sepha is generally supposed to be the seer of the seven sookthas from 24 to 30 of the Mandala I, Rig Veda IX. 3 ; but from internal evidence it is plain that the author was some other person unknown. Verses I, 24 and 25 are said to be recited by him when he was about to be sacrificed. The name of Sunas-sepha occurs in sooktha 24, which is the first of its group ; hence, the whole came to be known as the Sunas-sepha sookthas, which was wrongly understood to mean the hymns of which Sunas-sepha himself is the author. But a perusal of the following verses will, I trust, show that it is otherwise.

“ This is what they told me day and night ; this is what the desire of (my) heart says, viz., may that king Varuna, whom Sunas-sepha invoked when seized, liberate us—(verse 12).



For, Sunas-sepha, when seized and tied at the three places of the wood (the sacrificial post) invoked the Aditya (Varuna); may King Varuna, who is wise and never deceived, liberate him, may he loosen the bonds—(verse 13).

Varuna ! We wish thy anger down by salutations..... O wise king, loosen (the bonds of) sins committed (by) us—(verse 14).

Varuna ! Off from us loosen the upper bond, away the middle, and down the lower. And then O Aditya ! may we sinless be in thy ordinance, and belong to Aditi—(verse 15.)

It seems to me that the poet uses Sunas-sepha as a simile, and prays for being liberated from the triple bonds of sin, just as Sunas-sepha was, from the triple bonds of the post. Another poet, in verse 7 of the second sooktha of the fifth Mandala called the Atreya-mandala, uses the same simile thus:—

“O Agni! you liberated the bound Sunas-sepha from the yopa (sacrificial post) ; for he prayed with fervour. Even so, Agni! loosen our bonds”.

In order to use the simile of Sunas-sepha in this manner, the poets of the Rig-veda must have had an older legend about him, and it is quite possible that that legend came down to the author of the Aithareya Brahmana, mixed up with the group of the seven sookthas in one of which Sunas-sepha is prominently mentioned and which, being called Sunas-sepha sookthas, gave rise to the idea that he was the seer of them all. Hence, he is tossed about from one god to and other in the order in which the Devathas occur in the sookthas themselves, with the consequent anomaly of his going to Agni twice.—*Essays on Indo-Aryan Mythology* by Narayana Iyengar, Part I, pp. 115 and 116.

Vachaspathya explains Harischandra-pura to mean the Saubha-pura or Kha-pura or Gandharva-nagara. It may mean either the aerial cities of the Daityas and Asuras like



the Tripuras or an illusory appearance often observed in the sky which takes the form of a beautiful city with towers, mansions, groves, etc.

Visvamitra officiated at a sacrifice performed by Harischandra. The sacrificial fee due to the Rishi far exceeded the wealth in his treasury; so, he sold him his kingdom, his wife, his son, and himself. The gods were mightily pleased thereat, and took him unto their abodes and his subjects. Narada met him there and easily led him to recount the acts of merit that won for him the bright regions. Immediately was the king hurled head long down to the earth; but his deep remorse stayed him on the way and he and his subjects found a residence between the heaven and the earth. His town is sometimes visible in the sky and is named after him. Vasishtha came to know of the terrible persecutions which his disciple suffered at the hands of his old rival Visvamitra and the two Rishis carried on a long and bitter fight in the form of huge birds. The three worlds were about to be ruined thereby, when Brahma came there and reconciled them by instructing them in the science of Self. It was the very same that Vasishtha imparted long after to Sree Rama when the fit of despondency came upon him—*Markandeya-purana*, *Padma-purana*, *Vayu-purana*.

Harischandra was an ardent devotee of Siva; his wife Satyavati was an emanation of Jaya, one of the attendants on Durga, the spouse of Mahadeva.—*Siva-purana*.

181. 8. *Menaka*:—Ghrithachi is often substituted for her (*vide* V. R. IV.).

187. 11. *Stern tapas*:—Clad in cloth made of grass and black deer-skin, Arjuna held his staff and began his stern course of tapas. At first, he ate the withered leaves fallen on the ground from the trees. In the first month he partook of fruits once in three nights; in the second month once in six nights; in the third month once



a fortnight; in the fourth month he lived upon air; he rested the weight of his body on his toes and stood with nothing to lean upon, his arms upraised over his head; his frequent baths made his hair yellow and streamed from him like flashes of lightning.—*M. B. Vana-parva*. 38.

188. 3 *Everything* :—The status of a Brahmana by birth and all the Samskaras incidental to it. This assured to him and to the three generations descended from him the much-coveted position.

9. *Wandered* :—The episode of Visvamitra teaches us that the greatness and glory of our guru is something unthinkable, in that he confers upon us supreme good; it is indescribably hard, nay, almost impossible, to uproot the rank weeds of love and hate in us; the status of a Brahmana is won only after the complete extirpation of the roots of desire and anger, and it is no light task; deliberate offence to the holy Ones is the direst curse that one could draw down on his head; and no acts of merit avail to counteract it.

189. 9. *Visvamitra*. He is the seer of Rig-veda III. 1 to 13, 25 to 54 and 57 to 63; IX. 67; X. 167. He officiated as Purohitha to king Sudasa and was richly rewarded by him. On his return, he came to the confluence of the two rivers Vipasa and Satadru and made them fordable by reciting Rig-veda III. 33.

Rishi Chyavana, of the line of Bhrigu, saw with the eye of spirit into the distant future that some Brahmanas of his race would follow the dharma of Kshatriyas and resolved to exterminate the clan of Kusika. Accordingly he repaired to the palace of king Kusika and said to him "I desire to live with you for a while." "Holy sir!" replied the king "I ever await your commands with pleasure." He paid him the honours of hospitality due to one of his rank and with his wife and retinue, stood humbly before him



with heads bent over folded palms. Said Chyavana "I desire not your kingdom, wealth, women, cattle, provinces or sacrificial materials. I mean to observe a vow and towards that end require you and your wife to wait upon me all through." The royal pair were overjoyed and expressed their sense of the great honour done them. They took Chyavana to a magnificent hall in their palace and said to him, "Lord ! This is at your disposal for ever. I and my wife will do our best to wait on you as long as you would allow it." The sun set while they were talking and Chyavana cried out "Let me have my dinner." At once the king placed before him whatever he wanted. But, Chyavana exclaimed "I wish to sleep"; and the king took him to his splendidly furnished bed-room and said, "Lord ! may it please you to take rest on this bed." "Well" replied the Rishi "None should rouse me until I awake of my own accord. You should see that you press my feet without a moment's respite." "Lord !" replied Kusika "Your commands be on our heads and eyes"; and he and his wife stood there day and night, constantly pressing the feet of Chyavana with hearts full of devotion and love to him. Chyavana slept on like a log for three weeks ; and all the time Kusika and his wife stood there without food, without sleep, oblivious to fatigue or weariness. Then Chyavana suddenly got up and walked out of the hall without noticing any one. The king and his wife were ready to drop with hunger and faintness ; but they readily followed him even as his own shadow. He cast no glance at them, but walked some distance and as suddenly vanished from their sight. Kusika fainted with grief ; his wife consoled him and they sought far and wide for their honor'd guest. With heavy hearts and heavier footsteps, they returned to their palace, only to find Chyavana sleeping peacefully on his bed. They stood speechless with surprise



and joy and waited on him, devotedly pressing his feet as before. But, Chyavana slept on right through another three weeks, and the royal pair served him as joyfully and as devotedly as on the first day. All on a sudden the Rishi got up and cried "Let me have my bath." Kusika brought a wonderful oil boiled and filtered one hundred times ; and they proceeded to anoint him therewith. Chyavana stayed them not ; but continued as indifferent and motionless as ever. Finding that their hearts were full of devotion and was not in the least ruffled by any breath of annoyance or dislike, he rose all on a sudden and entered his bath. At once they ran after him with bathing materials and proceeded to give him a bath, when he vanished from their sight. Yet their minds were serene and full of devotion. Some one informed them that the sage was sitting on the royal throne in the hall of audience, fresh from his bath and magnificently adorned with the crown jewels. They ran to him and humbly spoke in accents of joy "Holy sir ! It is long since you had your bath. An inviting dinner awaits you ; is it your command that we bring it to you ?" "Be it so" said Chyavana. Immediately a magnificent dinner such as are served to emperors and another set, as are offered to sages and ascetics, were placed before him ; a costly seat was arranged for him there, and hard by his bed was ready. The viands were covered with creamy white silk. But Chyavana reduced all that to ashes and vanished from view. But they never felt the least annoyance ; they stood there that day and night, silent, reverent and eagerly expectant. Costly food of every variety, seats, beds, bathing materials, clothes, ornaments and everything that the sage might be likely to call for, were ever ready, awaiting his least commands. The sage could never come upon a flaw in their conduct though he tried his best. "King !" cried he "seat me in your chariot and yoke yourself and your



wife to it ; you shall drag me where I list." " Lord ! " replied the king " Thrice-blessed am I. Shall I order my war-chariot or that used on ordinary occasions ? " " Nay " said Chyavana " get ready your war-chariot in which you enter in triumph into the capital of your enemies ; let it be duly adorned and furnished with all warlike materials ; and let the usual retinue accompany it." It was brought round with the king and the queen yoked to it. " What is your pleasure ? " asked Kusika in all humility. " Well " said Chyavana " Proceed gently that I may not be disturbed in the least. Call out your subjects to be present on the occasion. I mean to give away in no stinted measure such things as your subjects may desire ; see that nothing is amiss". The king ordered his ministers to carry out the Rishi's commands to the very letter ; gems, gold, silver, ornaments, lovely damsels, coin, seats, beds, kine, horses, camels, mules, elephants, chariots, dresses and everything that might be given away followed the chariot. The citizens were dumb-founded and cried out in fury " Alas ! alas ! what atrocity ! " There was a whip in the chariot ; it had three strings ; at the end of each was attached a sharp iron thorn hard as adamant. Chyavana handled it deftly and lashed the king and his wife unmercifully ; blood flowed in torrents down their faces and backs, hands and legs ; their flesh was torn to shreds. For fifty days and nights, no food nor water had passed their lips ; sleep they knew not ; their limbs were tottering with fatigue and weakness ; yet those devoted souls grieved not, showed not the least annoyance or irritation. On the contrary, their faces glowed brighter and their looks were more cheerful for all that. The beholders were consumed with rage and grief, but were prevented from rescuing their beloved king and queen from the hands of the cruel sage or from wreaking dread vengeance upon him, all through fear of his terrible curse.



But they whispered to themselves, "Utterly powerless are we to do anything in this affair, however uncontrollable may be our grief and rage. Yonder sage blinds us with his spiritual effulgence. Verily, inconceivable is the might engendered of thapas. Let that be. Unparalleled indeed is the utter patience of our king and no less the devotion of our queen. Behold how they drag the heavy chariot with bright faces and smiling looks." Chyavana found that Kusika and his wife were perfect in their reverence unto him, and gave away everything in the kingdom without let or stint; yet, he could not in the least produce a ripple in the calm serenity of their hearts.

And thus he tried most severely their devotion and firmness of heart; and finding that he had caught a Tartar, he gladly gave in. With unbounded admiration and love towards them, he sprang from the chariot, embraced them warmly and passed his hands over their limbs; when lo! their wounds, their sores, their fatigue and their weariness were things of the past. "Ask of me what you will; and it is yours to the utmost of my power" cried he. "Lord!" replied the king "you have conferred inestimable honor upon us by deigning to command us; what more could we desire?" "Now that I come to notice it" exclaimed Chyavana, "this is a lovely spot and holy. I mean to stay here some days and go through the observance of a vow. But you are weak and tired. Come to me to-morrow and I will see what I can do for you." "Nay, holy sir!" replied the king, "I humbly submit that I and my wife entertain in our hearts not even the slightest shadow of grief or irritation towards your noble self. You have been pleased to grant us the coveted privilege of serving you so long; and it has washed us pure and white of our sins. Nay, our youth, our beauty, our strength, our brilliance and our spiritual lustre are infinitely increased. My wife yonder is practically un-



recognizable; one would take her for an Apsaras of the world of Gods. We do not see on us the wounds caused by that dreadful whip. But nothing comes upon me as a surprise when I think upon your incalculable might and thapās." They took respectful leave of the sage and entered the city ; and their subjects knew no bounds to their joy and admiration of him. A happy night it was to them ; and the next day they betook themselves to where sat the sage of inscrutable acts. Meanwhile, the thickly wooded banks of the Ganga had been transformed by Chyavana's yogic might into a veritable abode of Indra, the ruler of Gods. Kusika and his wife beheld it with boundless surprise and entering the palace, they came upon the sage reclining on a splendid seat in a magnificent hall. At once he vanished from their sight and everything with him. They sought him out far and wide and discovered him in a distant part of that wood, seated in profound meditation upon the holy kusa grass. All at once the wood, the Apsarasas, the Gandharvas and the sage vanished from sight, and the banks of the Ganga were calm and silent as ever. The royal couple could not praise enough the illimiabie might and glory of Chyavana and could not enough congratulate themselves on the unique favor shown them in being allowed to wait upon the Rishi. Chyavana read their hearts, called them to him, and gave them his hearty blessings; he seated them by his side and consoled them for the unheard of trials they were made to undergo. " Terrible were the tests that I subjected you to and right gloriously have you come through them. I have not been able to find the slightest flaw in your acts, words or thoughts. What shall I do for you, ? " It is a standing wonder to us "said the king "that we have not been reduced to ashes even though we have been with you so long. The highest boon we could ever deserve was to escape from being annihilated, root and



branch, when we were set to entertain you as a guest. Now has my life borne good fruit. I have realized the supreme aims of life. But, may I crave to know why your holiness deigned to make use of my palace for a time? You slept unmoved in the same bed for thrice seven days; you vanished from our sight all on a sudden; you burst upon our view again; another three weeks you slept through unmoved; you disappeared even while we were preparing your bath; you reduced to ashes the costly dinner set before you; you yoked me and my wife to your chariot; you gave away untold wealth to all you met; you displayed your yogic might in the woods marvellously. What had you at heart in doing all this?" "Long ago" replied Chyavana "the gods were assembled in council and were discussing the future of humanity, when Brahma said to us 'There is to be a curious, blending of the brahmana and the kshatriya streams of energy in the line of Bhrigu'. I could hit upon no more effective means to prevent it than to annihilate your race. I came to you and to your wife and put you through the severest trials. Had you failed even in the slightest degree, it would have sealed your fate and that of your line, for my dread curse would have blasted it. But, you waited upon me even to my heart's content, joyfully, silently and reverently, without a murmur, without a shadow of irritation. The sight of my yogic might roused in your heart a thought of the comparative insignificance of kingly wealth and power. Hence, the third in descent from you will raise himself to the proud emience of a brahmana by his severe thapas. The worlds will stand in dread awe of him. The members of the line of Bhrigu will be entitled to perform for the kshatriyas all rites and ceremonies. But, the turn of the karmic wheel will bring about dissension between them. The Bhargavas will be exterminated. Later on, there will be born in the line of Bhrigu the



Mighty Aurva whose wrath and energy could easily consume the worlds to ashes. Yet, he will be persuaded to place the fire of his anger in the mouth of the mare Badava that roams the depths of the ocean. His son Richeeka will be reverently served upon by the deities of the various weapons, human and divine, for such is the will of the Lord. His son Jamadagni will take unto wife your grand-child, who will beget of him a son blazing with the energy of the kshatriya. Gadhi, of your line, will delight in the possession of a son Visvamitra who will elevate himself to the high level of a Brahmarshi by his unparalleled thapas. Thus two women will be the means of a kshatriya and a brahmana being born out of their castes." "Holy sir!" replied Kusika "I consider it to be the mightiest boon that I have from you that my line is supremely honored ranking a Brahmarshi in it." They took respectful of the sage and returned to their city.—*M.B. Anusasana-parva* 8⁵-92.

As to the birth of Visvamitra vide note on *Parasurama* P. 215—10.

His capital was Mahodaya—*Kamba-ramayanam*.

King Sudasa was celebrating a sacrifice, during which Sakthi, the son of Vasishtha, deprived Visvamitra of his energy and speech. Then Palasti Jamadagni got down for him from the orb of the sun, the speech named Sasarpari. She was the daughter of the sun, imperishable and deathless; she had wings; she bellowed with mighty voice, destroying poverty and bestowing new life and glory on gods and men. She destroyed the evil spirit that obsessed Visvamitra. The sage was overjoyed at his release and cried out to his clansmen, the Kusikas "Draw near". The two hymns beginning with Sasarpari (Rig-veda III. 21, 22) express the unbounded gratitude of the favoured Rishi.—*Sayana's quotation from the commentary of Shadgurusishya to the Anukramanika of the Rig-veda*.



Rishabha was a son of Visvamitra—*Ib. id.* III. 13, 14.

Once upon a time Visvamitra was performing a very severe course of austerities, when the God of Dharma put him to a cruel test; he came down in the shape of Vasishtha and said "Friend ! Give me food or I die." Visvamitra, out of his generous heart, looked upon his mortal foe as the very god whom he adored and placed before him the best meal he could prepare. But, absorbed in it, he could not duly wait upon his honoured guest. Meanwhile, the other rishis supplied him with the food he seemed so much to need. So, when Visvamitra took to him the meal he had prepared steaming hot, his guest put it by and said "I do not want it. I have dined. Stay here," and he vanished from view. But, Visvamitra, out of utter devotion to his guest, stood there rooted to the spot, and the food on his head ; the air was his only means of sustenance ; and his heart was ever centred upon his guest. A hundred years passed by and the God of Dharma came to him in the shape of Vasishtha. He beheld Visvamitra standing there motionless, in rapt devotion, with the food on his head ; and lo ! it was steaming hot and fresh as ever. The god was mightily pleased thereat and exclaimed, "Brahmarshi ! I cannot sufficiently admire your unparalleled devotion." At once, his kshatriyahood fell away from Visvamitra and he stood forth as a glorious Brahmarshi.—*M. B. Udyoga-parva* 106.

Indra sent Tilottama and not Menaka to spoil his thapas.—*Kamba-ramayanam*.

When the enmity of Visvamitra and Vasishtha was at its height, the former once said to himself, "I shall cause this river Sarasvati to bring here my foe, when I can very easily dispose of him. So he sent for the goddess of the river and ordered her to bring Vasishtha bound to him even where he was. Sarasvati was well-acquainted with

Visvamitra's power and evil intentions and no less with Vasishtha's innocence and might ; she went to Vasishtha and said, " Lord ! Visvamitra has ordered me to bring you bound unto him. He will curse me dreadfully if I disobey him ; and I cannot escape your curse if I do obey him. In my heart I cannot find if to cause you the slightest annoyance or harm. Find me a way out of this difficulty." "Nay" said Vasishtha, "have no anxiety on my account. Obey Visvamitra and save yourself from harm." "Then" said Sarasvathi to herself, "it now rests with me as a sacred duty to see that this Maharshi comes to no evil, who so readily sacrifices himself to save me." She came upon Vasishtha when he was absorbed in meditation on the river side, and washed him away to where Visvamitra was and told him of it. Visvamitra was beside himself with joy at having his enemy in his power so easily and sought for a possible weapon to kill Vasishtha. Sarasvathi was frightened by his black wrath and resolved to have no share in the awful crime. In a moment she swept away Vasishtha to the other side of the river ; she had obeyed the behests of Visvamitra to the very letter ; she had frustrated too well his evil plans ; she had saved the life of Vasishtha. But, Visvamitra was mad with rage and cried out, "Thou wretched river-goddess ! Know what it is to juggle with me. Your water shall be turned to blood and none but Rakshasas shall drink of you."—*M. B. Salya parva* 43.

Kalmashapada, of the line of Ikshvaku, was one day returning to his capital after a long and weary hunt, when he came across Sakthi, the son of Vasishtha, in a narrow road. They quarrelled about the right of way ; the king grew wroth and lashed at the sage with his whip. "Evil-minded wretch ! you dare to lay your whip on an innocent and peaceful ascetic, even like a Rakshasa devoid of pity ; verily you shall become a Rakshasa and feed upon



human flesh." The king trembled with fear and sought to appease the sage. Now, Visvamitra and Vasishtha were trying their very best to secure the king as their disciple. The former knew of this interesting incident, came to the spot and concealing his presence there, watched the turn of events. He had great doubts about Sakthi's firmness of purpose ; he may yield to the king's prayers. So, Visvamitra ordered a Rakshasa, by name Kinkara, to obsess the king, who set about to kill and eat Sakthi and the other sons of Vasishtha. Yet, the bereaved father remained calm and serene ; no shade of anger crossed his heart against his rival. He resolved to put an end to himself and fell headlong from mount Meru ; but the Spirit of the Earth was too weak to bear him and let him down all gently. He threw himself into the blazing fire ; but, the God of Fire was consumed with the spiritual radiance of the sage. Vasishtha flung himself into the deep sea with a heavy rock round his neck ; the Spirit of Waters cried out in pain, unable to bear the sage and gently deposited him on the shore. He next bound himself tight with strong cords and cast himself into a foaming torrent ; but, the Spirit of the River knew him well, and breaking asunder the cords that bound him, she brought him safe to the bank. Thereafter she was known as the *Vipasa*. Next he tried another eddying river ; it fled away from him in numerous directions, firmly convinced that the mighty God of Fire was consuming him ; thereafter she was called *Satadru*. Then, he came to know that Adrisyanti, the wife of Sakthi his son, had a boy in her womb and thought no more of making away with himself.—*M. B. Adiparva* 192, 193.

Once upon a time, at the Sandhi (junction) of the Treta and the Dwapara Yugas, a terrible draught fell on the land. Indra withheld the life-giving rains. Many



creatures human and otherwise died as they generally do at the fatal junction of the Yugas when they have grown too old. Jupiter began to move irregularly; the Moon moved towards the south with his orb reversed. The nights were dry and hot without the least suspicion of any dew or moisture; as far the clouds, they were a thing of the far past; the rivers ran low and slender. Lakes, tanks, wells, streams and torrents disappeared, afraid as it were of the terrible wrath of the offended Powers of nature. Everything was dry and parched; men met not together in counsel or friendly converse; sacrifices to the Gods and to the Fathers, the study of the Holy Scriptures were clean neglected; no one cared to till the iron ground or tend the starving kine; buying and selling, import and export, trade and barter became a memory; customs, usages, habits, traditions fell into disuse. The temples of the gods were deserted. Heaps of bones dotted the roads and bye-ways; ruined towns, burnt hamlets, falling houses formed a fit setting to the never-ceasing cries of pain, lamentations, howls and shrieks; robbers, wicked kings, and lawless adventurers united to depopulate the country; many fled away in affright to the jungles. There was nothing upon which the eye could rest for a while with delight—fanes of gods, men grown old with age and wisdom, star-eyed boys bursting with merriment and laughter, the low of cattle and the sweet bleating of lambs. The struggle for existence went on in dead earnest; the Brahmanas were almost exterminated and there was none to protect them. Duty, law, justice, sympathy, charity, and other kindly virtues shunned the dreadful earth where man lay in wait for his brother to feed upon him. The restrained sages abandoned their peaceful hermitages, their gods, their fires, their fasts and their vows, and roamed far and wide with hungry eyes.

Visvamitra, the wise and the iron-willed, succumbed



hunger and wandered far from his usual haunts. He was homeless and entirely neglectful of the worship due to the Holy Fires; wife and children were long ago left behind to take care of themselves; he fed upon what he could get, good and bad, pure and impure, permitted and prohibited. One day he came to where there was a small colony of outcast chandalas, cruel and carnivorous. Broken pots and pans, pieces of dog's flesh set out to dry, mouldering skeletons of pigs, asses and kine, announced the approach to their hamlet; skins of snakes adorned the huts as also the garlands and clothes that decked of late disgusting corpses; cocks crowed, asses brayed, pigs squealed, and pariah dogs barked in sweet unison to the harsh guttural sounds of the fighting chandalas, mad with drink and wrath; owls hooted invisible from groves where the dread village deities were worshipped with bloody sacrifices; iron bells clanged harsh with the swaying of the wind-tossed branches. Visvamitra, faint with hunger, entered the hamlet, eagerly seeking for something to eat. He went there to beg, but could come upon nothing in the shape of meat or food or fruits or roots. "Alas!" cried he, "I can do no more" and fell down from sheer exhaustion. "How shall I escape a useless death? What is the best thing I can do under the circumstances" thought he. Casting his eyes around him, he saw in a hut hard by, a piece of dog's flesh fallen on the ground along with the line on which it was hung up to dry. "Well" said he to himself, "I see no other way of keeping up the spark of life within me. I must even steal this welcome meat. A Brahmana may, if his life depends upon it, steal from his superiors, his equals and even his inferiors in times of dire distress. He should begin with the last; and I do but right in taking away this bit of flesh from these chandalas, who think lightly of slaying others. I do not see that stealing a thing is more sinful than



begging it from another. Yes, I am resolved to steal this meat." Sleep overcame him where he lay; and it was far into the midnight when he awoke. A heavy silence, dull and gloomy, fell upon the hamlet; and Visvamitra slowly and cautiously crept into the hut. A chandala lay there as if in deep slumber; blear-eyed, harsh-toned, hideous to see and cruel of heart, he almost startled the Rishi with his ominous tones of warning and menace. "What thief is it that move the line on which I have hung up my flesh to dry? I am wide awake, and you will find it so to your cost." Visvamitra felt his face burn with dire shame at that act of theft; he trembled with fear and said to the owner of the hut, "May your days be long on earth and happy. I am Visvamitra. I am dying of hunger. If you know me better, you will never seek to slay me." The words of the mighty Rishi electrified the chandala; he sprang towards the sage with streaming eyes and folded hands and cried, "Alas; Reverend sir! What would you here at this dead of night?" Visvamitra sought to appease him with gentle words and replied, "My life-breaths burn low; I am blind with hunger; I would even steal away this dog's meat. Hunger drives a man to unholy deeds; hunger knows not shame; hunger makes me commit this conscious crime; hence, I mean to take away this piece of flesh. Death stares me in the face. I am half demented, and worn with fatigue. I cannot distinguish between what might be eaten and what not. I do know the rules of conduct, of right and wrong; yet, I intend to steal this meat. You gave me no alms when I came to your abode; hence, my heart turned towards this sin. The God of fire is the first among the shining Ones. He is their dispenser of food. He is thrice holy though he consumes every thing pure and impure. I, a Brahmana, am no less potent than he; I walk in the way of Right; I may feed upon any thing."



Chandala :—“ Holy sage ! I pray you to listen to me and having listened, do that which will take away in no wise from the duties of your order. Allow me to remind you, though all unworthy, of what your order ought to practise. The dog is the most unclean and the lowest of all animals ; and its thigh is the most unclean of its limbs. Reverend sir ! You do not act right ; this is food all unmeet for your pure lips ; and to steal it from a chandala, to whom it rightly belongs, makes the crime more hideous. Think of some other means to keep you alive. Your hankering for this dog’s meat will, of a surety, consume the merit you have laid by. It is the unique privilege of a man of intelligence to tread the path of virtue. You stand first among those who know the intricacies of right and wrong. You should not swerve from the Law ; you should not bring confusion into it. ”

Vis. :—“ It is an age since any sustenance has passed my lips. I see no other way to keep myself alive. It is but the instinct of self-preservation that drives me to adopt any means, however questionable. Then it is time enough to attend to my duties. The warrior-caste follow Indra and the Brahmanas take Agni as their model. The God of fire in his aspect of the Holy Writ is the source of my strength. I mean to allay the pangs of hunger. No one should neglect the means to keep his body in good working order so long as he has to use it ; and certainly life is more useful than death. A dead man can observe no law, can discharge no duties. I do desire to live and do mean to feed upon this unclean meat, knowing full well that it is so. You must permit me. Again I tell you that if I remain alive, I can observe the law ; I can easily free myself from any impurity or sin that might dog me hereby, by rigid austerities and stern penance.”

Ch. :—“ I doubt whether this piece of flesh will keep



your life going or lengthen your days upon earth. Surely, you do not mean to say that this is akin to the Amrita, the Waters of Immortality. Go, beg some other more likely food. Turn your heart away from this unclean object. A dog is no fit thing for a Brahmana to touch."

Vis. :—"I am convinced that in this dreadful time of famine, I can find nothing better to eat ; nor have I the wherewithal to buy it. Famished, helpless, and despairing, this dog's meat is sweeter to me and more precious than your nectar."

Ch. :—"Of the creatures that have five nails, only five are prescribed as food in the case of the first three castes. If you acknowledge the authority of the Sastras, turn your heart and feet away from this place."

Vis. :—"Hunger goaded Agastya to feed upon the Asura Vathapi. I am in distress. My mind is a blank. I can not keep my hands away from this means of sustenance."

Ch. :—"Your reverence will do well to look out for some other likelier food. I will not have you commit this sin here. Surely, this is all unworthy of you. But, if it seems to you right and reasonable, I will not stand in your way."

Vis. :—"Great Rishis like Agastya are our ideals of conduct ; and I do but follow their example. This dog's meat is to me holier and more worthy to be eaten than any other thing."

Ch. :—"The example of the unrighteous can never form the eternal law of life. I would not have you deceive yourself by sophistry into committing this heinous sin."

Vis. :—"A Rishi can never do anything that is sinful or degrading ; I see no difference between a dog and a deer ; hence, I intend to feed upon this."

Ch. :—"Agastya was entreated by others to save countless Brahmanas, and in consequence he ate up Vathapi ; he was not drawn to it by desire ; and he did right and it



is no sin. Surely the Brahmanas are to be protected at any cost."

Vis. :—"I am a Brahmana and this my body is my best friend, very dear to me and worthy of all attention. So I see no harm in taking away this meat to feed it. My heart shrinks not from this apparently wicked act."

Ch. :—"Dear life should even be sacrificed when it is placed against defiling oneself by eating of unclean things. Such self-restrained souls abide in glory in the mansions of light; their desires are omnipotent; and all this, because they put virtue above hunger."

Vis. :—"You say true that such a right turn of mind brings one bright fame in the life to come. But I am alive and deprived of food, can never observe the duties of my order. I keep the vows and am always self-controlled. It is a prime duty to keep up this body upon which are built all my hopes of leading a right life here and hereafter. Hence, I mean to feed on this unclean meat. It is generally understood that greater merit accrues to him who goes deep into the question of what benefits a soul most and acts accordingly. But, even if I feed upon this with no clear views upon the above, I am not likely to degrade myself to your level, who feed upon dog's meat without the slightest glimmering of any knowledge about the self."

Ch. :—"It seems to me that you should not give way to this temptation. Hence, I emphatically disapprove and condemn your act; you are a Brahmana fallen into evil ways."

Vis. :—"Well, frogs croak unceasingly in the water; but, kine drink of it, all unmindful of their loud protests. It is not given to you to expound the mysteries of law. Be not lured into self-glorification."

Ch. :—"Holy Brahmana! know me as your friend and



ence I grieve for you; I almost pity you. Let not desire lead your footsteps into sin; stand this test like a man and set your eye on the right."

Vis. :—" You call yourself my friend; if you wish me well, hasten to save me from impending death. My eyes are open to the mystery of Self. Hand me over the piece of flesh."

Ch. :—" It goes against my heart to give you this unclean thing; besides, I deprive myself of the means of life. I, the giver and you, the receiver, are equally defiled."

Vis. :—" Fear not. This sinful act will keep me living and I can very easily throw away any taint that might cling to me. The path of virtue is ever open to me if I am alive. Which do you choose, my life or my death?"

Ch. :—" One's conscience is the best judge in matters of duty. You know better which is more sinful. Methinks he would stick at nothing who regards dog's meat as fit to eat."

Vis. :—" It is sinful verily to steal an unclean thing and eat of it; but there is an exception to the rule if it is a question of life or death. No great value is to be attached to the Sastras prohibiting such a diet. It is harmless to any being and free from the sin of untruth; but it is likely to be condemned."

Ch. :—" If you base your act on the supreme desire to live, neither the Vedas, nor the conduct of the wise ones could form your standard. Then, I see no use in taking so much trouble to discriminate between eatables and non-eatables."

Vis. :—" Surely, eating of prohibited food is not as sinful as taking away the life of another. It is laid down that indulgence in strong drinks degrades a man; but it is only mandatory. Now, I do acknowledge that this sin is on a level with sexual offences, but not so serious as to degrade



a man from the status of a Brahmana past all repair. It but takes away a little of the store of merit acquired."

Ch. :—"Well, I have done my best. This is a foul place, a chandala's abode ; it is dog's meat that you are after ; out of greediness, you are bent upon stealing it from a low outcaste who refuses to part with it. I wash my hands of it, and hold you and you alone responsible for the consequences ; and they are not very pleasant to a man of intelligence and probity."

Visvamitra finding that he had nothing to prevent him, grabbed at the haunch of dog's meat and went back to where his wife and children lay in the woods, desiring to give them a share of it. He then set about to cook it and duly offered it to Indra, to Agni and to the other bright gods ; for, even in that dire necessity he would not swerve from the duties of his order. Immediately the sky was black with rain-laden clouds and Indra cooled the parched earth with welcome showers, rendering back sweet life and energy to plants, animals and men. Visvamitra, the typical Brahmana, fed not of the dog's meat, for it was washed away in the flood ; but the gods and the Fathers were pleased thereat. It was nothing to him to free himself from any taint that might have clung to him by that sinful act.—*M. B. Santiparva*, 141.

Vasishtha or Apava, the son of Varuna, was engaged in meditation on mount Meru. One day Devarshis, Devas and the Vasus came down to his hermitage and roamed among its holy groves. Nandini, the calf of Surabhi the Cow of Plenty, was grazing quietly under a tree ; the wife of Dyau, one of the Vasus, pointed it out to her husband curious to know all about it. "He who drinks of its milk" explained Dyau "will preserve joyful youth for ten thousand years." "Now that I remember it" said she "I have a very dear friend on earth by name Jithavathi, the daughter



of Uśeenara. I would have her drink of its milk and enjoy undying youth. You will secure it for me at any cost." Dyau, the uxorious husband, could not refuse her, and his brother Vasus helped him to steal the calf. Later on, Vasishtha sought for it in vain, and coming to know what transpired, cursed the Vasus to be born on earth as men. They entreated him to mitigate the sentence. "Well" said he "the others will come back within a year; but Dyau will have to remain on earth very long, a spotless celibate all his life. He will be a paragon of learning, wisdom, valour and devotion." And he was known on earth as Bheeshma. *Ib. Adiparva. 106.*

Kandu, a sage of restrained self, was engaged in stern austerities on the banks of the Gomati. Indra was afraid of a rival who might dispossess him of his kingdom and sent Pramlocha, the Apsaras, to lure him away. Kandu fell under the spell of her beauty and witcheries, and they passed a hundred and fifty years in a sweet dream of delirious love. One day, she bowed low before him and said, "Lord! it is very long since I came down to you. Have I your leave to go?" "Nay" said he "stay with me yet a while"; for, he could not bear to live away from her. And so, time after time; and she yielded, in mortal dread of his anger and curses. Long after, one fine evening, Kandu suddenly got up and hastened out of the hermitage "Whither away, my Lord!" queried his love. "Light of mine eyes!" replied the sage "the bright sun hangs low in the west. It is time to offer the evening prayers; and it entails grievous sin to omit them." Pramlocha clapped her hands in high glee "Ho! Ho! And the sun sets, is it? It seems you compute your days by something higher than the standard of the gods and the fathers." "My love!" said the sage, "I saw you here on the banks of this river this morning and took you to my abode. And now it is sunset. I do not



see anything wonderful in this. I do not see anything to excite your laughter," Said Pramlocha "I am glad you remember that I came here of a morning. But years past count have gone by ; and it is sunset but not the first." Kandu stood aghast with amaze. "Well, is it so very long since you came unto me ?" "Holy sir, only nine hundred and seven years, six months and three days by mortal count." "What ! it seems to me but a day since I saw you; and a large portion of it is yet to be gone through. Do you speak true, or is it a pleasant jest ?" "Reverend sir ! would I dream of uttering an untruth unto you, the soul of innocence and virtue ? Besides, have you not laid your commands on me to that effect?" Kandu was almost beside himself with grief and shame. "Alas ! I am lost. I have destroyed the glorious edifice of stern tapas that I have patiently built up through years of effort. I have thrown away the precious treasure that wise and holy men value so high. Some one has sent this siren here to beguile me from my tapas. I practised stern self-control to attain the glorious heights of divine wisdom which the waves of hunger and thirst, pain and pleasure, old age and death reach not. Some one has got at my secret and has laid his axe at the root of success. A single spark of the deadly fire of desire is potent enough to consume to ashes the hard-won knowledge that leads us to the feet of Him whom the Holy Scriptures glorify. Desire is the shortest and the pleasantest road to hell. Thou, vile creature ! Avaunt ! Well have you done the behests of him that sent you. But, I do not think it just to consume you with the fire of my wrath, as I am tempted to do. Walking seven steps with another is ample basis for friendship to build itself upon. And we have been together for years past count. I will not harm you, the partner of my joy and shame. Why, I see not how you are to blame for it. I am but a fool to vent my



anger upon you. Somebody kick me from here to the ends of the world as an idiot who cannot think right and eschew evil." *V. P. I. 15.*

Sindhudweepa, Devaṇī, Arshtishena and Visvamitra, all of royal blood, raised themselves to the coveted eminence of Brahmanas. It was during the Kritayuga and the hermitage of Rishi Usangu was sanctified by their presence.—*M. B. Salyaparva 40.*

Once upon a time, Matanga, the son of a Brahmana, was sent by his father to conduct a sacrifice, and, on the way, he struck furiously on its neck the young mule that was yoked to his carriage. The fond mother observed it and consoled the calf saying "Grieve not, my Child. It is only a Chandala that hits you, for, a Brahmana would not be so cruel, he the friend of every living thing. This young man but proclaims his low birth." Matanga sprang down in dread and fear and with humble entreaty besought the mule to explain his words. "Thou, soul of mercy! How do you know me for a Chandala born? What low-caste wretch shall I call my father?" And to him replied the mule "Your mother, in a fit of intoxication, bore you to a low barber, even a Soodra. You are a Chandala and are miles away from Brahmanahood." Matanga went back to his father, told him the dreadful news and sought the dark forests to free himself from the vile taint and attain the status of a Brahmana. The very gods quaked in terror at his consuming energy. Indra appeared to him times out of number and said, "You fool! you will simply kill yourself. You are and you will be miles and miles away from Brahmanahood." For numberless decades did Matanga persevere with grim obstinacy in spite of Indra's warnings. "Beware" said Indra to him again and again, "you are setting yourself against the law. A born Chandala, you will never become a Brahmana in this body. The Jeeva passes



incalculable ages in the elemental kingdoms as Bhootha, Pretha, Pisacha, Sakini, Dakini, Koosmanda, etc.; then, he gradually passes through the mineral, the vegetable and the animal kingdoms. He is then individualised and reaches the human levels. For thousands of years, he occupies the bodies of low out-castes, Chandalas, Pulkasas and others. A thousand births there and he becomes a Soodra. Under ordinary conditions thirty births in a Soodra body bring him up to the level of a Vaisya. Sixty births as a Vaisya elevate him to the rank of a Kshatriya. Sixty births as a Kshatriya lift him to the very lowest levels of Brahmanahood. Two hundred births in that, promote him to the class of Brahmanas that live by the profession of arms. Three hundred births therein qualify him to be born as a Brahmana, who is allowed to recite and meditate upon the potent manthras. Four hundred of such births convert him into a Brahmana who studies the Holy Scriptures with the eye of wisdom. But, joy and sorrow, desire and hate, pride and lust, fiercely attack the Brahmana in his early days. If he triumphs over them, he reaches the heights of knowledge and power and bliss; if he goes under, he falls, even to the lowest births, like an over ripe fruit." Again and again came the warning; but as often did Matanga persisted in his mad endeavour. In the end, he gave up from sheer exhaustion and Indra granted him the powers of taking any form he liked and roaming through the worlds at his will. Women pay respect to him and worship as Chandodeva, and invoke him during joyful rites. Such is Brahmanahood, hard to attain.—*M. B. Anusasanika-parva* 3, 4, 5.

Once upon a time, there lived a king, Veethahavya by name, of the line of Saryathi, the son of Vaivasvata Manu. His sons attacked and slew Haryasva, king of Kasi; again they came on and drove away from his kingdom Sudeva, the son of Haryasva. Divodasa, the son of Sudeva, fought long



and fiercely with his enemies, but was vanquished and took refuge with Rishi Bharadvaja. Him the king entreated for a son to wipe away the black stain that lay on his line. Bharadvaja performed for the suppliant the rite known as Puthrakameshti and Pratardana was born unto him. Through the yogic might of the sage, he attained the age of thirteen as soon as he was born; and was endowed with extraordinary strength, knowledge, wisdom and energy. In fact, all the powers in the world abode in him. Divodasa sent his son to exterminate the enemies of his race. Pratardana found it child's play to lay low the heads of the sons of Veethahavya; the father, in wild affright, fled for refuge to the hermitage of Bhrigu. The Rishi promised him protection and gave him a place among his disciples. Soon after, Pratardana was there in hot pursuit and reverently requested to be announced to the sage as desirous of seeing him. Bhrigu met him without the premises and accorded to him due hospitality. "What can I do for you, my son?" asked he. "Reverend sir!" replied Pratardana "Veethahavya, my enemy, has come here. His sons have despoiled my kingdom, have robbed me of my treasures and have slain my kith and kin. Give him over to my righteous vengeance. It is a sacred duty that I owe my ancestors." But Bhrigu answered him all calmly "I do not remember to have any Kshatriya in our midst. There are none but Brahmanas here." Pratardana bowed low and laughed gently. "Give me leave to go away and may I find your heart ever warm towards me. But, you have won for me an unparalleled victory, though all unconsciously. Veethahavya yonder, has renounced his caste through fear of me." Thus Bhrigu, out of his inconceivable might, raised Veethahavya to the envied rank of a Brahmana. His son Gritsamada and after him many of his line, were high-souled Brahmanas and Rishis. *M. B. Anusnikaparva* 8.



Visvamitra is one of the Saptharshis of this Vaivashvatha Manvanthara along with Vasishtha, Kasyapa, Atri, Jamadagni, Gautama and Bharadvaja.—V. P. III. I.

The greatness of Visvamitra.

1. His wrath consumed to ashes the hundred sons of Rishi Vasishtha.

2. On another occasion there arose from his anger countless Bhootas, Prethas, Pisachas and Rakshasas.

3. He adorned the famous line of the Kusikas in which numerous Rishis had their birth.

4. Sunas-sepha, son of Richeeka, was about to be offered as a victim during the sacrifice of King Ambareesha. Visvamitra taught him two mighty verses that saved him from a horrible death. (They are found in Rig Veda, Ashtaka I, Adhyaya 2, Varga 12; Yajurveda, Kanda II, Prapathaka, Anuvaka 11; *Ib*, Kanda III, Prapathaka 4, Anuvaka 11. They form a portion of the Gayathri Upasthana mantras recited by the twice-born during their evening prayers).

5. Harischandra propitiated the gods by his sacrifices and was in consequences adopted by Visvamitra as his son.

6. Fifty of his sons would not render due reverence to Devaratha, another adopted son of his, (formerly Sunas-sepha) and were cursed to become Chandalas in consequence.

7. He raised Trisanku aloft to the abode of the gods even in his physical body, and created new worlds for his sake.

8. The river Kausiki, sacred to the gods and the Rishis, is his sister.

9. Rambha (Panchachooda) who tried to beguile him from his tapas, was cursed to become a senseless block of stone.

10. Vasishtha, out of dread of this Rishi, threw himself bound into the river Vipasa.

11. He officiated as Purohit to Trisanku and the sons



of Vasishtha cursed him in consequence to feed upon dog's meat. Accordingly, during a dreadful famine, he was about to eat of it, when Indra, out of the great love and regard he had for him, made away with it in the guise of a hawk. The curse was over and he lauded high Indra, his benefactor, who sent down the welcome rains. Visvamitra is the Regent of the star that shines between Dhruva the Pole-star and the Saptharishis, the Great Bear.—*M. B. Anusandhikā-parva* 6.

The sons of Dhrishta, the fifth son of Vaivasvatha Manu, were born Kshatriyas, but raised themselves to the rank of Brahmanas. Agni-vesya of the line of Narishyantha, the seventh son, gave birth to the Agnivesyayana Brahmanas. Nabhaga son of Dishta, the fourth son of Ikshvaku, was degraded to be a Vaisya by his karma—*Bh. IX* 2.

34. *Safe custody* :—

Then Janaka violated his trust in setting it up as a prize and Rama was equally wrong in having broken it. So, it is more reasonable to infer that it was given him to worship and to use in destroying his enemies. "Mahadeva was pleased with him and gave Janaka the wonderful bow with which he destroyed his enemies"—*Kurma purana* 21. "I set up this bow as a prize which Mahadeva gave me out of his grace"—*Padma purana, Kalpanthara Ramayana*.

190. *Daksha* :—He came out of the thumb of Brahma, and was one of the Manasaputras. He married Prasoothi, the daughter of Swayambhuva Manu. Of his daughters, Murthi married Dharma and was the mother of the Rishis Nara and Narayana; Swaha married Agni and was the mother of Pavaka, Pavamana and Suchi; Swadha married the Pithris and gave birth to Vayuna and Dhoorini; Sathi married Siva. Again, during the Chakshusha Manvanthara, he was born as the son of the Prachethasas and Marisha. He married Asikni, and was the father of ten thousand Haryasvas, thou-



sand Sabalasvas and sixty daughters. Ten were married to Dharma, two to Bhootha, two to Angiras, two to Krisasva, four to Tharksha, twenty-seven to Soma and thirteen to Kasyapa.—*Bh. IV. 1.*

Rudra has two sides—terrible and good. The Satharudreeya speaks of his terrible aspects, which are the fearful Rudhras. But his good aspect is praised as—“*ya te Rudra siva tanu aghorapakasini*”—that good aspect of thine, Rudra, which is not terrible and which does not be token harm”. From this his Siva-thanu arose, his puranic name Siva. Likewise his name Sankara, the doer of good, is found in the Rig Veda I. 43, 6. “*Sam Nah karat*—may he do good to us.” His aspect as Agni Swishtakrit is honor'd with the choicest of oblations. But as Rudra, his bhaga or sacrificial share is the Samsrava of the manthin cup of the Soma juice (Taittireeya Samhitha, III. 1. 9) and Akhu mouse, (*Ib.* I. 8. 6.). The latter is to be understood as a cake first placed on the mud dug up by the mouse. The Samsrava is said to be the spray splashed about when, the Soma creeper is being beaten and pressed to fill the manthin cup, the contents of which are held up for Chanda and Marka, but offered to Indra. The above Samhitha speaks of it thus :—“Rudra ! To thee is this share which thou desired to have. Enjoy it”. “The Gods excluded Rudra from the sacrifice ; he pierced it with an arrow. They propitiated him and he became Agni Swishtakrit or he who makes the rite of ours well sacrificed. That portion of the sacrifice which was pierced by Rudra is Rudreeya, terrible ;—by eating a bit of it Pooshan lost his teeth and ever afterwards, an oblation of flour is made to him ; by eating of it Bhaga had his eyes burnt, so they say Bhaga is blind.—*Taittireeya Samhitha* II. 6, 8, 3, *Sathapatha Brahmana* I, 7, 4, 5.

The Prajapathis performed a Yagna, when the Devas and the Rishis graced the occasion with their presence.



Daksha entered the assembly and all rose to receive him except Brahma and Siva. Daksha saluted his father Brahma and with his permission took his seat. But he was so mortified by the conduct of Siva, that he could not contain himself and indignantly broke forth thus :—" Rishis, Devas and Agni ! Behold this disgraceful conduct of Siva, my son-in-law, nay, my disciple. This senseless fellow would not trouble himself so much as rise up and receive me. He has no sense of respect or disrespect, of purity or impurity. He is utterly untouched by injunctions and prohibitions. Know you what he does ? He roams about the burning grounds, with his Bhoothas, Prethas and Pisachas at his heels, now laughing, now weeping ; the ashes of the dead lie in thick layers on his body and their bones hang round his neck and arms as ornaments. He calls himself Siva (Auspicious) ; but Asiva (Inauspicious) would suit him better ; he is ever intoxicated and his companions are the unclean and senseless Bhoothas. I obeyed the orders of Brahma in giving him my daughter to wife, and have I not reason to curse the day ?" Siva sat on unmoved. Daksha continued his stream of invectives and ended by cursing him. " This vilest of Devas shall not have a share in the offerings made to Indra, Upendra and others during the holy sacrifices." In wild rage he rushed from the hall of sacrifice.

Nandi, the chief companion of Siva, would not tamely put up with the gross and wanton insult offered to his master. In angry tones he hurled back the unkind words of Daksha and reproved such of the audience as expressed their approbation of it. " Siva bears ill-will to none ; rather Daksha who sees harm where there is none. It is only the ignorant that follow Daksha and blame Siva. He sees no difference between the body and the soul ; hence he shall be as fond of women as a beast and shall be blessed with a goat's head as a sign of it. He confounds truth and false-



hood and publicly insults Siva. Those who follow him shall not go beyond the Karma-kanda and shall be eternally whirled along the cycle of births and deaths; they shall have no scruples and shall eat of anything, pure or impure; they shall make a living out of their learning, their observances, and their austerities. Their riches, their body and their senses shall be all in all to them. They shall beg from door to door."

Bhrigu, the leader of the Brahmanas present, threw back the curses of Nandi on the followers of Siva. "His followers shall be opposed to the holy scriptures and be known as Pashandas. Their purity shall be sullied and their understanding clouded; coated with ashes and adorned with garlands of bones and matted hair, they shall frequent places where the wine cup goes round. The Vedas lay down the approved path for all time, and the Rishis of old followed their injunctions. The divine Janardana is their root. You shall only attain to where the Tamasic Siva reigns the Lord of Bhoothas and Pisachas." Thereupon Siva and his followers left the place and the Prajapathis conducted the sacrifice for a thousand years.

Some time after, Brahma made Daksha the chief of the Prajapathis and his pride knew no bounds. He resolved to celebrate the sacrifice known as the Brihaspathi yagna and to it he invited all except Siva and his wife Sati. She heard of the grand preparations made by her father, and was impatient to witness the yagna; and much against his will, Siva yielded to her importunities. She went to the sacrificial hall of her father, Siva's followers accompanying her. Daksha would not recognise her, nor was any share set apart in the sacrifice for Rudra. Her mother and her sisters alone dared to offer a welcome. Furious with rage, she turned to her father and said "Siva knows no enemy; all are the same to him. But, you alone



are conspicuous by your envy of his virtues. The evil things you have attributed to him exist but in your imagination; for, the gods and the Rishis know it and still worship him. Well, a dutiful wife must not hear her husband calumniated. If she is strong enough, she must pull out the tongue of the rogue by the roots, or if possible, kill him; if not, she must close her ears against the slander and leave the place; best she puts an end to herself. I am ashamed to keep this body that you gave me. I shall free myself from this taint of connexion with you" and she threw herself into the fire. There was a great uproar and her attendants were ready to spring at the throats of her enemies, when Bhrigu, who acted as the chief priest, invoked the Ribhus; they in no time dispersed the ghostly followers of Siva.

Narada was at hand to carry the news to Rudra, who bit his lips in anger, and plucking out a tuft of matted hair from his head, dashed it down on the earth. Veerabhadrar the terrible, rose out of it. His huge body was dark as the clouds and blotted the high heavens from view. He had one thousand hands, three eyes blazing like the sun, terrible teeth and locks of hair bright as fire. A garland of human skulls hung round his neck and curious weapons flashed in his hands. "What are they behests, Lord!" cried he. "Lead my followers to where proud Daksha sits and destroy him and his yagna" ordered Siva. In Daksha's hall of sacrifice, the priests, the Brahmanas and their wives saw coming afar from the north a huge cloud of dust; and upon the heels of it rushed Veerabhadra and his ghostly army, some brown, some yellow, some like huge sea-monsters, some with no form and all terrible to look at. They pulled down the buildings, put out the fires, broke the implements of sacrifice and scattered them around; they defiled the place; they hunted the Rishis and Devas, and



frightened their women. Maniman caught hold of Bhrigu and tied him fast like a sheep, while Veerabhadra plucked out his beard. Chandeesa captured Soorya; Nandi captured Bhaga and pulled out his eyes, for, he had often glanced at Daksha in encouragement. Pooshan bared his teeth in uproarious laughter, while Daksha was holding forth against Siva; but Veerabhadra pulled out his teeth one by one. Daksha was caught in the iron grip of Veerabhadra, who tried to sever his head, but in vain. At last, he found the task easier with the sacrificial implements. His work over, he departed with his followers for Kailasa.

The Devas went up to Brahma and poured forth their complaints to him. "It was not unknown to me" said he "what would take place; and I and Vishnu kept ourselves aloof in consequence. You did wrong in not allowing Siva to participate in the sacrificial offerings. Know you not that the dread Lord of the universe is your master and mine?" He betook himself with the Devas to where Siva sat deep meditation for the good of the universe, under a huge banyan tree in mount Kailasa. "Pardon, Lord of all, your children who have unwittingly gone against you and the Law. The eyes of Bhaga, the head of Bhrigu, the teeth of Pooshan and the life of Daksha, let these be restored. Grant it that the yagna be completed. May the gods and the Rishis be relieved of the pain of broken limbs. From this day, the remnants of the sacrificial offerings are yours." Siva smiled gently and said, "Nay, Daksha is but a child, and I have clean forgotten that he ever showed me any disrespect. But, I have to drag back the unwary feet of my children from the dark paths of Maya. Daksha's head is burnt up; he shall have the head of a goat instead. Bhaga shall see his sacrificial offerings through the eyes of Mithra. Poosha shall be offered cakes made of flour and in company



with other Devas, he shall make use of the sacrificer's teeth. The Devas and the Rishis shall have their broken limbs set right ; but, those who have lost them shall use the arms of the Aswins and the hands of Poosha. Bhrigu too shall be given a goat's head." The gods thanked Siva and reverently invited him to the sacrifice. Brahma came too and Daksha, with unclouded eyes, rendered due worship to Siva. At the end of the yagna appeared Vishnu to accept his share of the offerings, and said, "Daksha ! It is only through ignorance that men see any difference between myself and Siva. We are one, I, Siva and Brahma. We assume different names and forms to create, sustain and destroy the Universe."—*Bh. IV 2.*

The gods and the Rishis were going up to Daksha's sacrifice, when Uma said to her spouse "How is it you go not ?" "The gods have ruled it that I have no share of the sacrificial offerings." "I am grieved beyond expression that you, the god of gods and the embodiment of all perfections, should be so insulted." Sankara left her there in charge of Nandi and proceeded straight to the hall of sacrifice and destroyed it. Sacrifice sprang into the sky as a deer and Rudra followed it in hot pursuit. A drop of sweat fell from his forehead ; and out from it sprang a dreadful Being, short, with blazing eyes, dark hue and green beard and dressed in flaming red. It was covered all over with hair. In a moment, the Deity of Sacrifice was reduced to ashes and the Terror chased the Gods and the Rishis. Brahma intervened and calmed down the anger of Siva. "Lord ! These have been punished enough and will not be in a hurry to deny you a share of the sacrificial offerings. This terrible Being you have created shall live on earth as Fever. Dissipate its might ; else the worlds will be one hideous ruin." The heat in the head of the elephants, benzoin (Sila jathu), the green scum on the water, the skin



of snakes, the foot-disease of cattle, saline soil, the incrustation on the eyes of cattle, the throat-disease of horses, the crests of peacocks, the eye-diseases of cuckoos, the bilious diseases of sheep, the hiccough of parrots, the exhaustion of tigers, and the fever among men are manifestations of the energy of the dire Being—*M. B. Santiparva*, 289.

Dadheechi saw that Siva came not to the sacrifice of Daksha and said in anger to those around "This rite shall come to no good, for, you honor not the Lord Siva. You do it out of ignorance; but who can ward off the arrows of Fate?" He looked with the eye of spirit and saw Siva and Parvati seated on the mount Kailasa, with Narada hard by. He soon came to know what was about to happen, and was glad of it. The gods were unshaken in their resolve not to invite Rudra. Said the sage "It is no less than the sin of Brahminicide to refuse worship to those that deserve it, as also to offer it to those that deserve it not. The God of gods will surely come here and I await to see what will become of you." Exclaimed Daksha "There are eleven Rudras with matted hair and them I know. Who is this Maheswara, this Rudra all new?" "I see" replied Dadheechi "that you are all bent upon not inviting Mahesa. I know none that stands above him. And you are surely seeking the ruin of your own sacrifice." "Then" said Daksha "behold, I make an offering in this golden vessel to Vishnu, the God of gods. He is omnipotent and no other." At the same time Parvati said to Siva "Dear lord! What would you advise me to observe if I want you to secure a share in the sacrificial offerings? To whom should I address my prayers," "To none other" replied Siva "but myself." "Is it even so?" rejoined Parvati, "I never knew a husband that did not brag before his wife." "Nay, my dear!" broke in Siva "Say not so. Wait while I put forth my might." Veerabhadra was created and Uma went forth with him in the guise of Bhadrakali.—*Ib.* 290.



The trident launched by Siva destroyed the sacrifice of Daksha and advanced upon the Rishis Nara Narayana who were in deep meditation in their hermitage at Badari. It dashed itself fiercely against the broad breast of Narayana and his hair turned green; hence one of his names *Munjakesa*. He, with a mighty snort, drove it back powerless to Siva, Mahadeva, in furious wrath, rushed at the Rishis. Narayana caught him round his neck and it turned black. He plucked a blade of the sacred grass and converted it into a dreadful axe which he threw at Siva. It was shattered to pieces; hence Narayana was called *Khandaparasu* (broken-axe). And thus they went on until the worlds grew mad with fear. Whereupon, Brahma, the Ancient, came down and implored them to desist. "Sankara! doer of good! It ill becomes you to forget your trust and ruin it. These martial weapons are not meet for such hands as yours. The supreme Brahman has chosen to manifest Itself in one of Its aspects as Nara and Narayana. Through Its grace I came into being. You are eternal, but you came into manifestation from his Anger (force of Disintegration). Let us reverence this manifestation of the Brahman and let the worlds rest in peace." Rudra calmed down and honor'd Narayana, who said to him with a smile "He who knows you, knows me. He who reverences you, reverences me. There is not the slightest difference between us. It is foolish to think otherwise. The mark of your trident on my breast shall ever shine as the beautiful mole Sreevatsa and the black band on your throat caused by the pressure of my arms will add to your lustre and give you the name of *Sreekantha*.—*Ib.* 352.

The Devas and the Rishis propitiate him by reciting the *Sata-rudreeya*—*M. B. Anusanikaparva* 265.

During the Devayuga, the gods performed a sacrifice as enjoined by the Vedas. They knew not Rudra aright



and reserved no portion for him of the offerings. Now, sacrifice is of various kinds *Loka yagna* (seeking the esteem and good regard of the world); *Kriya yagna*, (the sixteen sacraments); *Griha yagna* (Agnihothra and such as require the assistance of a wife); *Panchabhootha yagna* (the happiness arising from the objects of the senses); of these four was the world formed. To destroy the second and the third enjoined by the Sastras, Siva made a fearful bow of the first and the last, sixty hands in length. Vashatkara was its string..... Having thus routed the Devas and the Rishis, Rudra laughed at them and stood with bent bow to prevent them from coming back. Then the Goddess of speech, invoked by the Devas, cut away the bowstring and the huge bow straightened itself. Siva was thus disarmed and the Devas approached him with sacrificial offerings and implored his forgiveness. Rudra grew calm and placed his anger in the ocean, where it drinks the briny deep always.—*M. B. Saupthikaparva* 18.

Brihaspathi induced Daksha to perform a horse-sacrifice. Rudra was to have a share of it, as he and Nandi performed Samitra, (killing the sacrificial animal.) But being denied his share, Rudra, Nandi and their ghostly troops destroyed the sacrifice and shattered it day and night. The bow and an arrow given him by Brahma stood Rudra in good stead on the occasion. The Sacrifice ran to Brahma for protection with its heart transfixed by Siva's arrow. Then Brahma said to him "Thou shalt stand in the sky at the head of the stars and in the high company of Rudra and Soma. Eternal thou shalt be, and the Star of stars (Mrigasiras)." Then Rudra and Vishnu shot an arrow at each other; but neither was in any way the worse for it. Vishnu, in his joy, clasped his arms round Rudra's neck and cried "Pardon me. Thou art indeed without beginning or end. Thou art the Great Teacher.



“You art above karma;” and Rudra's neck grew black thereby. Nandi struck Vishnu on the head with the bow Pinaka; but Vishnu stood perfectly composed and with a look, deprived Nandi of all power of motion. In the end, Vishnu prescribed a share in the sacrifice to Rudra and made whole the shattered Sacrifice. The blood which flowed from the wounded deer is still seen at day-break.—*Hari vamsa*, 222.

Daksha brings Vishnu from the Swetha-dweepa and makes him his Yagna-purusha—*Kasi khanda*.

17. *Seetha* :—Seetha, meaning the furrow, is a Vedic Goddess. Rig Veda IV, 57 is devoted to the agricultural deities; verses 6 and 7 praise Seetha as follows, “Auspicious Seetha! Be present. We glorify thee that thou mayest be propitious to us. That thou mayest yield us abundant fruit.” The Yajur Veda has four stanzas about Seetha to be recited when drawing four furrows at the ceremony of preparing the sacrificial ground.

The *Taittireeya Brahmana* II. 3. 10, has the following passage about the bewitching effect of adorning the face with the Sthagara alankara, on performing a certain sacrificial rite:—Prajapathi created king Soma. The three Vedas were created after him. Soma held them in the palm of his hand. Then Seetha Savithri the daughter of Savitha, became enamoured of king Soma, who however loved another damsel named Sraddha (faith). Seetha went to her father Prajapathi and said, “Salutation to thee! I approach thee and seek thy help. I love king Soma but he loves Sraddha.” Prajapathi prepared the Sthagara alankara for her and adorned her face with it, having performed a certain rite to give it effect (refer to the original). Seeing her thus enchantingly beautiful Soma said to her “Live with me.” “Nay” said she “tell me a source of happiness. Tell me what you have in your hands.” He handed over to her



the three Vedas. So, women wish to get happiness. He who wishes to become loveable or whom one may wish to become so, the prescribed rite shall be performed over him and his face decorated with the Sthagara alankara.

In this story the father Prajapathi seems to be the same as Savitha, from whom Seetha derives her patronymic Savi-thri. Sraddha is another daughter of the Sun or Savitha (*Satha patha Brahmana* XI vii. 3, 11. (*Sraddha vai sooryasya duhita*). Savitha gives his daughter Soorya in marriage to the moon (*Sankhayana Brahmana* 18, 1, *Niruktha* 12, 8). All the asterisms are Prajapathi's daughters wedded to the Moon, who however is very fond of one of them Aldebaran (Rohini). They complained to their father and Soma was punished with the disease of consumption during the dark fortnight. (*Taittiriya Samhitha*, II iii, 5). Sraddha, whom the moon of our story loves in preference to Seetha, may well be taken as Rohini, who seems to have had several names in the Vedic literature, Rohini, Soorya, Sraddha, Ahalya, etc., ... Seetha, the wife of Rama, seems to be identical with the Vedic Seetha, in spite of the change she has undergone in the Ramayana. There are three indications of the identity:—

1. According to *Ramayana* VII. 17, Seetha was formerly Vedavathi, daughter of Kusadhwaja, the son of Brihaspathi. She was so named because her father was ever reciting the Vedas and she was born as his Vedic speech embodied. She sat in austere tapas, resolved to marry none but Vishnu. But, when Ravana laid his foul hands upon her, she threw herself into the fire, crying that she would be born again and become his fate. She came down again as Seetha, the wife of Rama and her abduction by Ravana was the cause of his death. Though Seetha's father Savitha is changed into Kusadhwaja, her name Vedavathi indicates her identity with the Vedic



Seetha, the repository of the three Vedas. Brihaspathi himself, the Lord of words, is made the grandfather of this speech embodied as a girl.

2. Anasooya, the wife of Athri, meets Seetha during her voluntary exile in the forests and decorates her with divine ornaments and gives her an *angaraga*, a charming ointment for the body. The incident of the Sthagara alankara is reproduced.

3. Seetha is found in the ground when Janaka (Seeradhvaja) ploughs it before a sacrifice. As the Seetha manthras are recited when preparing the sacrificial ground, Seetha's marvellous birth from that ground indicates her to be the Vedic goddess herself.

But, it does not follow that because the Vedic goddess is reproduced in a changed manner in Seetha, her Vedic husband, the Moon, is reproduced in our Rama. This perhaps might have been if the Vedic literature always spoke of Seetha as the wife of the Moon. But it is not so. In Paraskara Grihya Soothra of the Sukla-Yajur Veda are incorporated certain mantras for Seetha yagna, sacrifice to Seetha on the field and in them Seetha is invoked as the wife of Indra :—"Indra's wife Seetha, I invoke, in whose substance dwells the prosperity of all Vedic and worldly works. May she not abandon me in whatever work I do. Swaha! I invoke at this sacrifice the firm One rich in horses rich in cows, rich in delight, who indefatigably supports living beings, who is the field wreathed with threshing floors. May she not abandon me Swaha !" ...Janaka, her father, is aptly surnamed Seeradhwaja, one who has the plough as his banner, a fit name for the Goddess found in the furrow.

Taitireeya-Aranyaka I. 1. 5 relates the following story :—

"Rudra stood resting his head on the end of his bended bow. One end of it was in the sky and the other rested on the earth. Indra assumed the form of ants, and cut off the



bowstring. The staff took away his head ; and it is the same as is seen in the colours of the cloud as the rainbow. This is the bow of Samyu the son of Brihaspathi. This is the bow of Rudra"...Seetha may be compared to the Rig Vedic Saranyu, the daughter of Thwashta, the wife of the Sun-Vivaswan and the mother of the Aswins. The whole world assembles to witness the wedding of Thwashta's daughter, who being made Savarna, of the same colour as that of her husband and hidden from the gaze of the mortals, is given to Vivasvan ; but she disappears leaving behind the Asvins to whom she had given birth. She might be the same as Saranyu. This recalls the incident of beautifying the appearance of Seetha Savithri by the application of the Sthagara to induce the Moon to marry her. But in the post-vedic time of the Brihad devatha, the legend of the Rig-veda about Saranyu was so transformed as to make the woman that was made Savarna to be Saranyu's substitute, of the same form and colour as herself left by her with her husband at the time of her disappearance from him. In the *Ramayana*, gods and men assemble to witness Seetha's ordeal and reunion with Rama ; but, she disappears leaving behind her twin-sons, while her substitute, consisting of the swarna or golden image of her, may be compared with Saranyu's substitute Savarna of the story of the Brihad devatha. In days subsequent to the age of the *Ramayana* strange stories have arisen, one set of them to the effect that Seetha was the sister of Rama, who, in marrying her, married his own sister ; and the other that Seetha was the daughter of Ravana, who in abducting her, abducted his own daughter. About twenty years ago, I heard from Honnali Gururayacharya, an old pensioned Pauranika of the late Maharajah Krishna Raja Udayar of Mysore, the following three stories, to which I add one more which is current in this part of the country, the Mysore State :—



Seetha, the incarnation of the Goddess Lakshmi, was the daughter of Dasaratha and sister of Rama. King Janaka obtained her as a gift from Dasaratha, who warned him that she would disappear if allowed to touch the ground. So Janaka always kept her on a raised seat of wood. But, one day, Rishi Jajali came to his palace and as there was no one else to welcome him, she stepped down and forthwith disappeared into the earth. Seven years afterwards she was found in it when Janaka ploughed the ground for his sacrifice. She was not then recognised as the daughter of Dasaratha and Rama married her. —*Uttara Vasishtha purana* ; *Skandottara purana*.

2. Ravana was given six crores of years to live by Brahma, who attended on him every day and gave out the astrological aspect of it in connexion with him. Once he had to wait long at the palace gate without being announced. Narada managed to get in anyhow and told Ravana that he had lost three-fourth of his life period by having made Brahma wait at his palace gate ; and that what remained will be destroyed if he abducted a damsel who had married her brother. Now Ravana knew not that Seetha was the sister of Rama and carried her away to his ruin.—*Bhargava purana*.

3. Once upon a time Narada and Thumburu, the divine singers, went to Swetha-dweepa to give a concert before Narayana. Thumburu was graciously welcomed and readily admitted, but Narada was coldly left outside. Just then Lakshmi entered the hall in state and her attendants hustled Narada aside to make way for her. His cup of wrath was full and he cursed Lakshmi to be born as the daughter of an Asura. So, she became the child of Ravana and Mandodari. Narada advised Ravana to cast away the child as she was his Fate. Ravana threw her into the sea and the waves washed her into Sruthamala, a river in Janaka's kingdom. The Sun-



god. placed her in a lotus there and adored her for nine months. Janaka prayed to the sun for issue and received Seetha from him. So, Ravana abducted his own daughter all unknowingly.—*Maudgalya Ramayana; Adb. R.*

4. The Devas were cruelly oppressed by Ravana and began a sacrifice to bring forth an immortal Being that could slay the tyrant. They were to offer a pot of Amritha as an oblation into the fire. Narada told Ravana of it, but represented that the Devas desired to create a venomous being to kill him and meant to offer therefor a pot of the deadliest venom; for he did not want Ravana to become immortal by drinking of the Amritha. Ravana dispersed the Devas, destroyed the sacrifice and brought the vessel of Amritha to Lanka. He left it in the charge of his wife Mandodari, warning her against the Devas who will risk everything to recover it. Some time after, she was so much disgusted with the inconstancy of Ravana that she resolved to do away with herself and quaffed the deadly poison of the Devas. But, lo! she felt healthier and more cheerful than ever, and gave birth to a beautiful girl, whom, in her fear of being upbraided by her husband, she cast into the sea.—*Adb. R.*

Valmeeki gives us no information about the ultimate origin of Seetha, except that she was found in the sacrificial ground by Janaka. This might have been worked out from the identity of the Seetha of the *Taitt. Brahmana* with the Seetha of the *Ramayana*. Prajapathi or Savitha is the father of Seetha; also of the Moon and of Sraddha whom he loves later on. So, she marries her brother. We have seen that Seetha is made to be the wife of Indra, who is a solar god. According to the Subrahmanya litany Indra is called Ahalya-jara the lover of Ahalya. Another version of the same formula calls him Swasur-jara, the lover of his sister. The solar



god Poosha is also styled Swasur-jara (R. V, VI, 55. 1 and 5). Ambika, the spouse of Rudra, is called his sister (*Taitt-Samhitha*. I. 8, 6, 1) Prajapathi is said to have conceived an illicit love towards his own daughter.....

A Vaidic Brahmin of Sringeri, the seat of Sri Sankaracharya's matha in the State of Mysore, paid a visit to me in 1874 or 1875 and recited on the occasion verse 3 of R. V. X. 3 as a blessing. He quoted a Niruktha thereon, which interprets the verse to mean the whole story of the Ramayana in brief. A few years afterwards, a Vaidic Brahmin from a far off Telugu country recited the same verse and the Niruktha on it as a blessing...The verse is in a hymn to Agni and is rendered by Griffith thus:—"Attendant on the blessed dame, the blessed hath come: the lover followeth his sister. Agni far-spreading with conspicuous lustre, hath compassed night with whitely shining garments". The original for night is Rama, for in the Vedas the word Rama as a proper noun is interpreted to mean dark-coloured or black. Sayana explains the verse as follows:—"The blessed is Agni, while the blessed dame is his own light or the Dawn, attended by whom he comes from the Garhapathya to the Ahavaneeya site. Then the same Agni who is Jara in the sense of *Satroonam Farayitha*, the destroyer of his enemies, approaches the same dame, who is *Swasri* either in the sense of one who moves by herself, or of sister to him. Likewise, he stands and shines with his bright light encompassing or overpowering the darkness of night at the time of the evening *Homa* rite". As the Garhapathya and Ahavaneeya are respectively the western and eastern fires, what Sayana means seems to be this:—Agni, present in the Garhapathya fire at the time of the evening worship, is fancied to go round to the Ahavaneeya fire to receive the morning worship, when he is attended by the Dawn or when he is fancied to have approached her; and



then he goes back to receive the evening worship shining brightly in the Garhapathya fire, as in battling with and conquering the darkness of night.....The only other place where the word Rama occurs in the R.V. is X. 93. 14 where it is certainly used as a proper name of a famous Asura or heroic being. It appears to me that the Niruktha on the above verse, which is against Sayana's interpretation, was composed by taking the Rama of it to mean the Rama of the Ramayana and by reading the epic into it thus :—"The blessed is Rama and the blessed dame is Seetha. Attended by her, he goes first to the hermitage of Bharadwaja and later on to the forest by his father's command. Then, Ravana the unlawful lover of Seetha, whom, as the Mother of the Universe, he should have looked upon as if she were his sister, approaches to abduct her. Then the bridge is thrown across the sea ; Ravana is slain ; Seetha goes through the fire ordeal ; Agni took her up and declared her pure. He stood about Rama shining with brilliant colors." Even if we reject the Niruktha as spurious, the verse itself is worthy of note, in that it praises the Deity thereof as the lover of his sister.

There are four Buddhist stories, all of which have some resemblance to the Ramayana ; in three of them, the princes wed their sisters, while the last, called the Dasaratha Jataka, is a Buddhist version of the story of Rama, who is said to have married his sister Seetha.

1. Brahmadatta, king of Varanasi, exiled his sons Maheemsasaka and Chanda to protect them from the intrigues of their step-mother, to whom he had granted permission to choose anything she might wish. But, her son Soorya refused the kingdom which she chose for him and joined the two brothers in their exile. While wandering in the Himalayan forests, a Rakshasa under the god Veesavana dragged down into a pond Chanda and Soorya,



who did not know Buddha's law; but the eldest brother Maheemsasaka, who knew the law, procured their release by answering all the questions put by the Rakshasa. On the death of the king the three brothers returned home; the eldest succeeded to the throne, Chanda became the heir-apparent and Soorya the commander.—*Buddhaghosha's Commentary on the Dhammapada.*

2. The Ikshwaku king Ambashtha Raja sent into exile his four sons and five daughters by his first wife to please the second. The young princes lived in the forests and married their sisters to provide a mutual safeguard against the degeneration of their race by unworthy alliances; and they installed their elder sister Priya as their mother. After a time she is stricken with leprosy and removed to another part of the forest. Rama has been compelled to resort to the forests by leprosy but had since recovered. He meets her, cures her and marries her.—*Buddhaghosha's commentary on the Sutra Nipatha.*

3. King Okaku had five consorts named Hastha Chittha, Janthu, Palini and Visakha. By Hastha he had four sons, Okaka-mukho, Karakando, Hatthinako, and Nipuro, and five daughters, Piya, Supia, Ananda, Sananda, Veethasena. On the death of Hastha, the king married a lovely and youthful princess and had by her a son named Janthu, who on the fifth day of his birth was presented to the king. So very delighted was he that he allowed her to choose any boon she liked from him. She chose the crown for her own son. The king fretted and frowned, but was obliged to grant the wish in honour of his word. He exiled the four sons of his first wife with a large army and eight officers of the state, telling his sons to come back on his demise and succeed to the throne. Their five sisters accompanied them voluntarily, followed by great crowds of sympathising people. On the first day,



multitude marched one yojana, on the second two, on the third three. The princes concluded that it was quite unworthy of them to deprive another Rajah of his territory; so they marched to the frontier of the Himalayas and built a city name Kapilavastu, because the spot was sanctified by its proximity to the hermitage of Kapila, who was no other than the Bodhisatwa himself in a former birth. He left the Brahmin family and assumed a sacerdotal character among the Rishis. On the advise of his counsellors, the princes avoided unequal matrimonial alliances by marrying their four sisters, while the eldest was treated as their mother. Their father was informed of it and broke forth into joyful exclamations to his courtiers. "My friends ! Most assuredly my sons are Sakyas (supremely able)". Gautama Buddha is called Sakya as he was born in the line of these four princes.—*Turnour's* Introduction to the *Mahavamsa*.

4. Dasaratha, king of Varanasi, had two sons Ramapandita and Lakshmana and a daughter Seethadevi. After the death of their mother, the king married a second wife who begot a son named Bharata. She instigated the king to exile the elder princes for twelve years and Seetha went with them to the Himalayas of her own accord. Lakshmana and Seetha treated Rama as their father and brought him herbs and fruits. The astrologers had told Dasaratha that he would die precisely in twelve years; but he died in his ninth year. Bharata refused to be installed as king and went to the forest to bring Rama back. Lakshmana and Seetha wept bitterly on hearing of their father's death, but Rama was all unmoved. He consoled Bharata and refused to return until the three remaining years were over. Bharata, Lakshmana and Seetha were sent back, taking with them Rama's shoes made of grass which the ministers placed on the throne. Whenever they committed an act of injustice, the shoes struck each other.



sharply. At the end of the three years Rama returned to Varanasi and was crowned as king with Seetha as his consort. He reigned for sixteen thousand years and went to heaven.—*Dasaratha Jataka*.

Professor Lassen accounts as follows for the absence of the abduction of Seetha and the war of the Rakshasas. It was necessary to identify Rama of the Dasartha Jataka with Gautama Buddha in all his previous births; the popular story of Rama is changed to suit the mild character of Buddha, who, though a Kshatriya, never waged war, but gave up the world and became a pious sage. The Rama of the Jataka is a vegetarian, living on roots and herbs, and is such a rigid sage as not to grieve for the death of his own father. But the Rama of the Ramayana has the greatest affection for his father, weeps like a child on hearing of his death, and performs Sraddha to him, according to the ancient Aryan custom, with the flesh of *ena*, a kind of black antelope; and he is described as subsisting not only upon roots and herbs in his exile, but also upon the flesh of game killed in the jungle. The extremely mild character of Buddhism is clearly shadowed forth in story No. 3, in which it is said that a new city was built in the wilderness to prevent the infliction of pain involved in subduing other kings and appropriating their territory. Such an ideal can never view war with favour. The Lanka war in the south having thus had to be avoided, the exiled Rama is stated to have gone to the Himalayan jungles in the north, to which the exiled Pandavas of the other great epic, the Mahabharata, go.

Mr. J. D. Mayne, in his *Hindu Law and Usage* 5th Ed. p. 92, refers to the custom in ancient times of the incestuous marriages of Sakya princes with their sisters. Buddha himself is called Sakya-simha, and it is probable that Buddhism absorbed a large number of the Sakyas who founded their own dynasty, and that in these Buddhist



legends about princes marrying their own sisters the custom of the Sakya princes is reflected. These legends must have arisen long after the rise of Buddhism. Our ancient Dharma-sootras, some of which are adjudged by competent scholars to be much anterior to Buddhism, and the marriage and other customs recorded in which must have come down from more ancient time, are unanimous in placing the bride entirely beyond the bride-groom's blood relations. The Rig-Veda itself, our most ancient record, clearly condemns sister-marriage when it says in X. 10, 12 "*Papam ahur yat savasaram nigacchet*"--they have called it sin that a brother should marry his sister"; and we have seen that what is said in the Rig-Veda about the Sun Pushan's or Agni's loving his own sister is a riddle.

Maheemsasaka of story No. 1 means 'the ruler of the earth', and Chanda and Soorya are the Pali or Prakrit words or Chandra and Soorya, the Moon and the Sun. That story extols the merit of the knower of the Dharma or law of Buddha. The pond mentioned evidently signifies the fancied abyss into which the Sun and Moon sink and disappear when setting; but when they rise from it in the east, it is said by the devout Buddhist that they do so only by the merit of the knower of the Law, who alone deserves to be 'the ruler of the earth.' This may be compared with the *Taitt-Aranyaka* II. 1. 2, which says that if one duly performs the Sandhya worship and throws up the water taken in his palms by repeating the Gayatri verse, the water thus thrown up becomes the Vajra weapon and cuts off the Rakshasas that molest the Sun. Likewise, the Rakshasa-prasna or questioning by the Rakshasa may be compared with the Yaksha-prasna incident at the concluding part of the Aranyaparvam of the *M. B.*

The idea of the Buddhist story, No. 2. that Rama was a leper is very peculiar. According to Dr. Macdonell's



dictionary, the word Rama means "dark-coloured, black, pleasing, delightful, charming, lovely". It seems to be derived from *ram*, to rejoice at, delight in, enjoy, love etc. Rama, in the feminine, means a charming young woman.

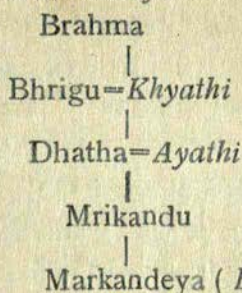
Now, according to Apte's dictionary, Rama among other things means not only black, but white, and also Kushtham, leprosy, which is of two kinds, black and white. It is, I think, by catching hold of this leprosy sense of the word that the Buddhist story in question has made Rama a leper. Evidently that story leaves it to be understood that this leper Rama came to know the Buddhist law, cured himself by its merit, and became Rama in the sense of one who is charming, beautiful, and also the lover, wedding Priya, the 'dear' lady. Thus the lesson taught by this story is that by knowing the Law, even a leper cures himself and others of leprosy—moral leprosy.—*Essay on Indo-Aryan Mythology, by Narayana Aiyangar, Part II, p. 394—476.*

192. 16 *Drew*:—How could Rama, a mere boy, reach up and bend the huge bow?

His divine touch brought down the tough staff within his reach; he pressed one end of it with his toe, when it sprung up straight and gracefully bent itself. Rama strung it.—*Go.*

22. *None*:—The moment after Rama broke the bow of Siva, the expectant Seetha came forward and threw a garland of flowers round his neck.—*Adhy. R. I.*

30. *Brighter glory*:—"There is nothing in all the worlds that comes within the range of my desire; hence my wealth is illimitable. If Mithila my capital is on fire, my heart does not beat the faster for it." So said Janaka, the man of dispassion. And he was an ornament to the house of Nimi.

196. 4. *Markandeya* :—

In a former kalpa, there was a son born to Bhrigu, by name Mrikandu. When he had travelled far along the vale of years, a son was born to him. When the boy was five years of age, a great Yogi happened to visit the hermitage. Mrikandu honoured him highly, and said "Holy sir! I hope my boy will live long and happily." "Alas"! replied the sage "not very long; six months hence he will quit this body." Mrikandu was grieved beyond measure and hastened to perform over him the rite of initiation. Five months and twenty-five days passed away, when one morning, the boy met the seven Rishis during his wanderings in the forest. He saluted them with all reverence and they held their hands up in blessing over him. "May you live long" rose in one chorus from their lips. But, all at once they recollected that the boy before them was short-lived and were at a loss to extricate themselves from the self-created difficulty. So they took him to the hall of Brahma. The boy saluted Brahma and he blessed him with the usual formula "May you live long." Next, he turned to the Rishis and said "What brought you here?" "We are in a nice fix" replied they "this boy has but five days more to live. We have pronounced over him all unconsciously the same blessing as yourself. Now, it is not good that our word should be set at naught; find us a way out of the difficulty." "Then," said Brahma "this



Markandeya will enjoy the same length of years as myself. He will stand in the forefront of the Rishis and will be of material help to me."—*Padmapurana, Srishtikhanda*, 28.

The Pandavas asked Markandeya "Holy sir ! Know you of any one who has seen a longer life than yourself." "Yes" replied the sage "Indradyumna, the royal sage, lived in the world of the gods for countless ages and was dismissed to the earth when his merit waned. He came to me and said 'Do you know me?' 'Nay' replied I, we are so busy with the due observance of our daily duties ; we are not men of pleasure and do not stay more than a night at a place ? 'Then' asked he 'know you of any one longer lived than yourself ? ' 'Yes' I replied 'there is an owl by name Pravarakarna in the Himalayas. May be he knows you.' He transformed himself in to a horse and bore me to where the owl lived. 'Do you know me?' asked the king of the night bird. 'I know not' it replied. 'Then' asked the king 'know you of any one longer lived than yourself ? ' 'Yes' it replied 'there lives in the lake Indradyumna a crane by name Nalijangha. May be he knows you.' Then the king conveyed myself and the owl to where the crane was. 'Do you happen to know' asked we 'this king Indradyumna?' It meditated for a while and replied 'No I know not' 'Then' we asked 'know you of any one longer lived than yourself ? ' 'Yes' it replied 'there lives in the depths of this lake a tortoise Akoopara by name. Let us ask him.' Then it called out 'Friend Akoopara ! Come out please. We desire a certain information from you.' Very soon the tortoise rose to the surface and came to where we were. 'Do you happen to remember' we asked of it 'this king Indradyumna ?' It thought for a while and burst into tears ; then it clasped its hands and in faltering tones exclaimed 'Know I not this mighty king ? Here have I seen him perform countless sacrifices, each one grander than



the preceding. This lake was dug by the hoofs of the cattle given away by this generous king on such occasions. And here I have been living ever since.'

All at once we saw a bright aerial car coming down towards us from the god-world and an invisible voice exclaimed 'Indradyumna ! righteous king ! come back to your bright abode among us. Your fame is still fresh on earth. So long as a man is remembered on earth for his good or evil deeds, he dwells in the bright worlds above or in the dark hells below. So, it behoves men to eschew evil and follow the right.' 'Stay awhile' said the king 'let me take back these old friends of mine to where they were.' Accordingly he bore myself and Pravarakarna the owl, to our respective abodes and ascended the vehicle that was waiting to receive him.—*M. B. Vanaparva* 202.

The current tradition in Southern India is as follows:—

The boy came to know from his parents that he had only sixteen years to live on earth and made a round of pilgrimages to the holy shrines of Siva. On the last day, Yama came upon him when he was offering worship to Mahadeva at Tirukkadaiyur. Markandeya threw his arms round the Linga ; but the god of Death cast his fatal noose over the boy and the Linga that dared to brave him, and pulled with all his might, when, lo ! from the image of the dread god sprang Rudra in all his terrors. He let his foot fly at Yama, who sank down all in a heap, bereft of his senses. Then Siva turned towards Markandeya, soothed him with gentle words and blessed him with length of years past count. So, "ever sweet sixteen even as Markandeya" has passed into a proverb.

"Great Rishi !" exclaimed Yudishtira "you have seen thousands and thousands of Yugas. There is none now on earth as long-lived as you are except the Ancient of Days, Brahma. When this universe is empty of life, of gods, of



Asuras, when the Great Pralaya sets, you alone offer adoration to Brahma. When, at the end of the Pralaya, the Divine Architect wakes from his yogic sleep to evolve the Universe anew, you alone stand by to witness it. The waters are distributed over the worlds and the mighty air-currents begin to blow over the quarters. Then the sweat-born, the egg-born, the womb-born and the fission-born creatures begin to people the worlds. In deep samadhi you have approached and worshipped Brahma, the great Demiurge. Dawns of Creation past count have you seen with these eyes. Your stern austerities have made you the envy of Gods and Danavas. You are ever regarded as standing next to Narayana. Adorned with the gems of dispassion and undeterred will, you have seen your heart-lotus blossom many a time and you have adored the Lord of Lords on its pericarp. Old age and Death flee from you as the favored one of Brahma. When there is nor sun, nor fire, nor air, nor moon, nor earth, nor the heavens; when the whole creation animate and inanimate have become nought; when the mighty Waters alone remain illimitable, unfathomable and dark; when the Gods, the Asuras, the Siddhas, the Uragas cease to be; when the Lord of the Universe sinks down into yogic sleep during the Pralayaic night, then, you alone live to offer devout worship amidst that waste of waters and desolation. In your consciousness are embodied the histories of past kalpas, of past universes, of past humanities, Gods, Asuras, Nagas and Siddhas"—*M. B. Vanaparva*. 191.

He observed the vow of perpetual celibacy, and meditated upon the Lord for ten thousand years as manifested through fire, the sun, the guru, the Brahmana and the heart; and in consequence triumphed over death. Six Manvantaras of this Kalpa passed away thus and the seventh saw him ever engaged in profound meditation and



hermitages. Indra grew mightily afraid of him, attributing to him ambitious ideas of coveting his heavenly seat. Accordingly he sent his Apsarasas with the God of Love at their head to beguile the sage from his holy pursuits. But, his spiritual radiance blinded them and they returned sadder and wiser. Then Mahavishnu came down to where he was, in the guise of the Rishis Nara and Narayana. Markandeya was overwhelmed with joy and offered them reverent worship and sang their glories in no measured terms. "What can we do for you?" said they. "But this" replied Markandeya "I see the very gods under the mighty sway of your Maya. I wish to witness and test its work and power." "You will have your wish" said they and went back to their holy hermitage at Badari. Markandeya resumed his meditations. One day he was at the banks of the river Pushpabhadra, offering evening prayers; there arose mighty winds followed by huge clouds of inky blackness, from which darted tongues of lambent flame; the windows of the heavens seemed to have opened and rain fell therefrom in drops huge as the axle of great cars. The oceans rose in tumultuous uproar, and covered the face of the globe, rising higher and higher. The winds, the rains and the waves overwhelmed the earth, the middle world and the heavens; and the Waters of Deluge engulfed the three worlds. Then Markandeya wandered like one blind and demented, all alone in that waste of waters, tossed by the winds and waves, groping helplessly in that utter darkness, caught in the fearful eddies that seemed to pierce to the very depths of the universe. The frightful inhabitants of the deep fought with one another for him. Then, he found himself near a young banyan tree, lovely with flowers, fruits and shoots. One of its branches was unusually long and on it was a babe reclining on a leaf of it. Supernal lustre radiated from it; it was a vision of beauty that playfully put its big toe



into its mouth and sucked at it. Markandeya was filled with a sense of love and awe at the sight of the babe. He drew near it to inquire its whereabouts, but was irresistably drawn into its stomach by its powerful breath. There he found the countless worlds and systems that make up the universe, with mountains, oceans, islands, countries, rivers, forests, towns, hamlets, fields, deserts, gods, elementals, men, animals, time, duration, law, duty, virtue, vice, wisdom and ignorance. There were the Himalayas and his hermitage therein with the river Pushpabhadra flowing hard by. And he wandered therein for countless ages, but could not come upon the limits of that wonderful manifestation. All at once the breath of the child expelled him with mighty force and there was again the banyan tree and the babe reclining on a leaf of it, with its laughing eyes bent curiously upon the bewildered sage. And he was further bewildered when he saw the babe in his heart. Markandeya sprang forward to clasp it in an excess of delight; but there was only empty pace before him, neither child, nor the tree, nor the waters. Markandeya then realised that it was all the Maya of the Lord that was promised him. And he resumed his round of duties.

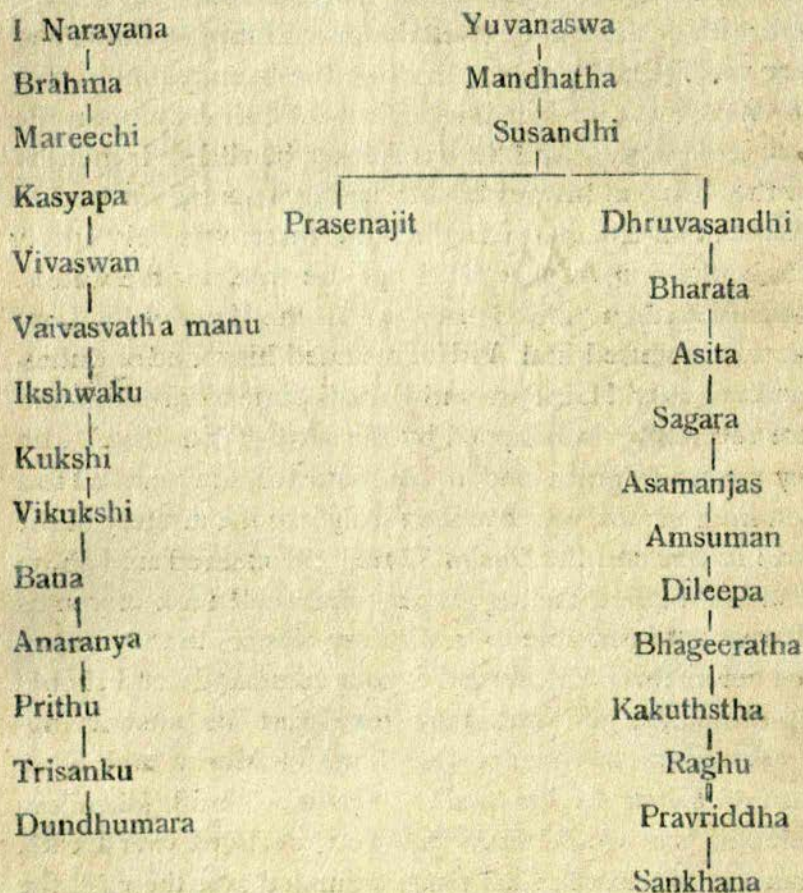
Long after, Mahadeva and Parvati came to visit him and were reverently worshipped by the sage. "You have" said they "won our grace and in consequence, are entitled to a boon from us; for, you have seen truly into the mystery of the *Three in One* and the *One in Three*." "Honoured am I above all others" replied the sage "but, what shall I ask of you as if I have not been able to realize my desires to the utmost even before this? Yet, since it is your command that I should ask something of you, may my heart be unswervingly centred at the feet of the Lord of Mercy and those that find favour in his eyes". "Be it so" said Mahadeva "even as you would have it. You are Lord over Death. Your eye of wisdom shall range unlimited over the past, the



Present and the future, and you shall, during succeeding ages, be the teacher of wisdom."—*Bh* XII. 9. 10 ; *M. B. Vanaparva*. 191 & 192.

198. 33. *Unmanifested* :—What is it? "From the Akasa arose Brahman." (V. R. II. 110). What is that Akasa? "In the beginning there was Water every where and you reclined on it, plunged in yogic sleep, containing in yourself the countless worlds and systems. From your navel arose a golden lotus and from it I came. You made me the lord of creatures."—*V. R. VII. 110*)

200. 9 *Dasaratha*.—



Sudarsana

Agnivarna

Seeghraga

Maru

Prausruka

Ambareesha

Nahusha

Yayathi

Nabhaga

Aja

Dasaratha

(V. R. I, 70)

II. Vikushi

Kakutstha

(Puranjaya)

Anenas

Visvasandhi

Chandra

Yuvanasva

Sabastha

Brihadasva

Kuvalayasva (Dun-
dhumara)

Dridhasva

Haryasva

Nikumbha

Barhanasva

Krithasva

Syenajit

Yuvanasva

Mandhatha

(Trasadasyu)

Purukuthsa

Trasadasyu

Anaranya

Haryasva

Aruna

Tribandhana

Satyavrata

(Trisanku)

Harischandra

Rohitha

Hareetha

Champa

Sudeva

Vijaya

Bharuka

Vrika

Bahuka

Sagara

Asamanjas

Amsuman

Dileepa

Bhageeratha

Srutha

Nabha

Sindhudweepa

Ayutayus

Rithuparna

Sudasa

(Kalmashapada)

Asmaka

Moolaka

(Nareekavacha)

Dasaratha

Aidabida

Visvasaha

Khatwanga

Deerghabahu

Dileepa

Raghu

Aja

Dasaratha

(A. R. I)



Bh. IX. 9 varies from the above thus :—

1. Prithu comes between Anenas and Visvasandhi
2. Sabastha built the town of Sabasthi.
3. Champa was the founder of the city Champa.
4. Rithuparna was the friend of Nala.
5. Dileepa comes between Deerghabahu and Raghu.

I *Drishla*. Brother of Ikshwaku. His descendants were born Kshatriyas, but raised themselves to the status of Brahmanas.

II *Narishyantha*:—Another brother of Ikshwaku. In his line was born the Rishi Agnivesya, an incarnation of Agni ; from him sprang the Agnivesa Gothra of Brahmanas.

III *Prishadra* : While he was studying with his guru Vasishtha, he was entrusted with the care of the cattle. During nights he kept awake, sword in hand, true to his duty. It was raining heavily and a tiger chanced to stray into the fold. The cattle broke loose and fled in terror, when the tiger made away with one of them. It was pitch dark and Prishadra was made aware of the loss only when he heard the frightened cry of the cow. He chased after it, and fiercely attacked the tiger. But, in the confusion of darkness, he chanced to kill the cow instead, and the tiger escaped with the loss of an ear. He reported the incident to Vasishtha who said, " It is a great sin, but done unawares ; however the karma of your past birth will come upon you and degrade you to the level of a Soodra." Prishadra accepted it gladly and thereafter led the life of a hermit, his heart ever centred on the Brahman. One day he saw a forest conflagration and knowing that his time was come left his body in it and reached the Fountain of Mercy.

IV. Ikshvaku

Ikshvaku

Nabhaga

Yuvanasva

Nabhaga

Mandhatha

Ambareesha

Ambareesha

(Bh. IX. 4 to 6)

(Bh. IX. 6 to 13).



IV. *Nabhaga* :—He remained so long with his guru that his brothers concluded he had taken the vow of celibacy and reserved no share for him of the ancestral property. After a long time he came back to them and asked to be given his share of the patrimony. The brothers pointed out his father to him as his share. *Nabhaga* asked his parent “How is it my brothers have set you apart as my share?” “Believe them not” replied his father “they have deceived you. A father is not one of the ancestral goods and can never be the share of any one. Now, I will show you a means whereby you can be richer than they. Some Rishis of the line of *Angiras* have begun a twelve days’ sacrifice, but have stopped it on the sixth day, ignorant of the *Vaisva-deva sookthas* to be recited on the occasion. Go to them and set them right. When they go to *swarga* after the completion of sacrifice, they will make over to you what remains of the immense wealth collected for the purpose.” *Nabhaga* followed his father’s advice and was left in possession of untold riches, when a swarthy man came to him from the north and said, “Now, this wealth is mine.” “Nay” argued *Nabhaga* “the holy sages have given it to me.” “Well” said the stranger “I abide by your father’s decision in this affair.” *Nabhaga* did so and the old man replied “Yes ; to *Rudra* belongs the remnants of sacrifices.” *Nabhaga* returned to his visitor and said “My father has adjudged that to you belongs by right this wealth. Please take it and forgive me for my ignorance of your lawful claim.” “I am highly pleased with you and with your father” said *Rudra* “you have stood the test and spoken the truth. This wealth is yours since you want it and I will instruct you in supreme wisdom.”

Nabhaga is one of the seven Rishis in the tenth *Manvantara*.



V. *Ambareesha* :—He was a great devotee of Vishnu, so much so that the God placed with him his weapon Chakra to protect him from danger. Once Ambareesha and his wife undertook to observe the Dvadasi vow for a year. He fasted on the eleventh day of the fortnight and broke the fast the next morning. On one occasion he fasted for three whole days; and on the twelfth day, bathed in the holy waters of the Yamuna, offered worship to Vishnu at the shrine of Mathura and gave away untold riches and countless cattle to the Brahamanas. He then fed them sumptuously and was given permission by them to break his fast. Rishi Durvasas came to him then and was respectfully invited to dine with him. The sage agreed and went to the Yamuna to take his bath and perform his ablutions. The king waited for him ever so long, but he came not. The sacred Dvadasi or the twelfth day was rapidly nearing its end. If Ambareesha dined he would have violated the laws of hospitality to a Brahmana; if he fasted, he would have failed in the observance of the Dvadasi vow. He solved the difficulty by sipping a little water, which the rules lay down as equivalent to eating and fasting. Just then came Durvasas and his rage knew no bounds. He tore out one of his matted locks and turned it into a dread Being. "Kill Ambareesha;" cried he "consume him to ashes". But the Chakra of Vishnu that was hard by, ready to protect him, showed itself and annihilated the demon; next it turned against Durvasas and chased him merrily even to the uttermost limits of the Brahmanda. He appealed for protection to every one, Brahma, Rudra and the rest; but, one and all they declared that it was simply preposterous to ask them to protect him who had dared to offend a devotee of Vishnu. At last, he fled to where Vishnu was, even to Vainkunta; rushing into the hall where sat the Lord with his spouse, he threw himself at His feet and cried, "Foun-



tain of mercy! Save me. I am in despair and have tried every other means. I have had the grievous misfortune to offend one of your devotees and I abide by any penance that you may order me to go through in expiation. I have been blessed with a sight of you and it is simply unthinkable that and grief fear, sin and sorrow should be coupled with my name". "Nay" said the Lord "I can do nothing in this affair. I and those under me are but obedient servants to those that honour me with their devotion. We do not mind in the least any offence or harm that might be done us. But we are ever on the watch to find out and punish any one that dares to harm our devotees. So, as a friend, my sincerest advice to you is to go back to Ambareesha and throw yourself upon his mercy." Durvasas did so; the king was mightily ashamed of it that the Holy One should have been reduced to the undignified position of having to make request of him. He prayed to Vishnu and to his Chakra to relieve Durvasas of his fear and danger. Durvasas could not praise him enough. "Prince of devotees!" said he "you interceded to save my life who tried to take yours. I see nothing is impossible to one who has bound the Lord in chains of devotion"—*Lingapurana* II. 5; *Bh.* IX 4 to 6.

VI. *Kavi*, another brother of Ikshvaku, retired from the world even when he was a youth and devoted himself to a life of contemplation, observing the vow of celibacy.

VII. One day Ikshvaku sent his son Vikukshi to bring him meat from the forest to offer in an Ashtaka Sraddha he was performing. On his way back Vikukshi could not overcome the pangs of hunger and ate of a hare out of the lot. Vasishtha, the priest, knew it and rejected the flesh. Ikshvaku was incensed at it and drove his son out of the



kingdom. He was thereafter known as Sasada (hare eater).

VIII. His son *Puranjaya* was entreated by the gods to help them against the Asuras. "Willingly" replied he "if your Indra would bear me during the battle." And so did Indra in the shape of a bull. Hence he was known as *Indra-vahana* (Indra-vehicled) or *Kakutstha*.

IX. *Dundhumara*:—Rishi Uthanka meditated long and earnestly upon the Lord who appeared to him and said "My dear! What can I do for you?" "Lord" replied Uthanka "May my heart ever be centred on thy feet." "Be it so" said Vishnu "I have destroyed the Daityas Madhu and Kaitabha; but Dundhu, their son, lives on and works destruction upon the worlds. I will infuse Kuvalayasva of the line of Ikshvaku, with my energy, whereby the wicked one shall be destroyed; and you will induce him to do it and confer an obligation upon gods and men."

Brihadasva, of the solar line, placed his kingdom in the charge of his son Kuvalayasva and retired to the forests when Uthanka met him on the way and said "Hard by my hermitage there extends a shoal of sand several leagues in extent. Dundhu, the son of Madhu Kaitabha, lies hidden therein and observes stern austerities to destroy the worlds. Slay him before you retire from the world. He has obtained from Brahma a boon of invulnerability from Devas, Daityas, Nagas, Gandharvas, Yakshas and Rakshasas. Once a year he breathes out and the earth, the mountains, the rivers and the forests quake in affright for seven days. A cloud of dust rises aloft and hides the sun's bright car. Dense smoke, fierce flames, and burning cinders are scattered far and wide and worry me much. I believe that you are chosen to rid the earth of this mighty evil doer. The



Energy of Vishnu will be infused into you for that purpose. The Lord has granted me a boon long ago that His might will overshadow him who will destroy this Daitya." "Nay" replied the king. "I have renounced the world and its concerns, peaceful or warlike. There is my son Kuvalayasva to whom such work comes natural and easy;" and he laid his commands upon the King to that effect and departed to the forests. Then, the champion proceeded with Uthanka and twenty-one thousand of his own sons to where Dundhu lay hid beneath the sandy waste and caused it to be dug up; whereupon they saw the Daitya fast asleep, resplendent as the sun. The young men attacked him on all sides; he awoke and let forth a stream of fire from his mouth which consumed them to ashes. Kuvalayasva, with the might of Vishnu upon him, sent out from his body a current of water which quenched the flames; and the Daitya was destroyed by the Brahmastra launched by the avenger. The gods named him Dundhumara, showered upon him flowers of heavenly fragrance and said "Choose what boons you will have." "Then" said he "may I give away to the Brahmanas whatever they should desire; may I triumph over my enemies; may my heart be ever full of sympathy towards all beings; may I live in heaven for ever and may I find favour in the eyes of the Lord." "We grant you your wish" replied they "even to the utmost."—*M. B. Vanaparva* 204-208.

X. *Mandhatha* is the seer of Rig Veda I. 112; X. 134. One day Yuvanasva was hunting in the forest, when his horses grew faint with exhaustion and a dreadful thirst consumed him. He saw a smoke issuing from afar and traced it to a spot where some sages were conducting a sacrifice. Overcome with thirst, he drank off from a vessel that lay near, which unfortunately happened to be



full of clarified butter strongly impregnated with powerful mantras. Wonderful to behold, the king conceived; the Aswins the physicians of the gods, skilfully extracted the child from his body. The beautiful babe lay on its father's lap and the gods said "Who will nourish it?" Indra put forth his fingers and exclaimed "I will nourish it," Sweet milk, even as the Amrita, streamed from the finger-tips. The gods named the child Mandhatha. In twelve days, it grew to the height of twelve cubits. Endowed with superhuman strength, vigor and might, he brought the whole earth under his sway in a single day. Janamejaya, Sutha, Gaya, Suna, Brihattara, Asita, Nriga and many others acknowledged his suzerainty. He ruled over the kingdoms between the mountains of the Rising and the Setting sun. Hundreds of Asva-medhas and Rajasooyas did he perform, on which occasion he gave away to the Brahmanas numerous golden Rohitas (fish) ten yojanas long and one broad. Rishis and Brahmanas, Devas and Asuras, Yakshas and Gandharvas were immensely pleased with his gifts of mountains of food and lakes and rivers of milk, curds, honey, clarified butter and sweet drinks.—*M. B. Dronaparva* 62.

Yuvasasva's heart was heavy with the grief of a barren life and the Rishis performed a sacrifice that the king might be blessed with a son. One night they left a vessel of the Vasateevari water powerfully magnetised on the altar and slept the sleep of exhaustion. At midnight Yuvasasva awoke; he was consumed with thirst and looked round for something to allay it. His eyes fell upon the jar of water, cool and refreshing, whereof he drank heartily and fell asleep. Soon after, the Rishis resumed their duties and finding the water vessel empty exclaimed "Who has drunk of this? If it is the queen she would bring forth a mighty son." Then great fear took hold



of Yuvanasva and he tremblingly said to them "Holy Ones! It was I that did it and by mistake." At once he became pregnant and in due time the babe burst out of his side ; but Yuvanasva survived it. He married Indumati and begat Purukuthsa, Ambareesha and Muchukunda and fifty daughters whom Rishi Sowbhari married.—*V. P. IV. 2 M. B. Santiparva 28 ; Vanaparva. 127.*

He has a seat in the hall of Yama. *M. B. Sabhaparva 8.*

He met his death at the hands of Lavanasura, the son of Madhu.—*V. R. VII. 67.*

XI. *Muchukunda* : the son of Mandhatha gained a victory for the Devas over the Asuras. "What would you have of us," asked they, overcome with gratitude. "I desire to sleep and that soundly and long." "Have your wish" replied they "and may he who ventures to disturb you, be consumed by a fire that would issue from your body." Muchukunda retired into a far-away cave and slept long and soundly. Long after, when the Dwapara Yuga was drawing to its end, the Lord came down on earth as Sree Krishna. Once Kalayavana, the Mlechha king, attacked him and Krishna feigned a retreat and gradually drew his enemy to a cave into which he vanished suddenly. Kalayavana followed him into it and came upon some one sleeping in the dark. "You rogue, Krishna!" cried he "so, this is your little trick to escape from me by feigning sleep?" And gave him a mighty kick on his ribs. Muchukunda, thus rudely awaked from his long sleep, turned fierce eyes upon the daring intruder. As foretold by the gods, flames issued from his body and reduced the Yavana to a heap of ashes. Then Krishna appeared to him in his divine form and instructed him in supreme wisdom. Muchukunda remembered the prophecy of Rishi Garga that the Lord would come down on the earth in the twenty-eighth Dvaparayuga. He recognised Krishna to be the same and



gave no other boon at his hands than eternal devotion to him. "Truly" said Krishna "thy mind is pure and noble, for it is not tempted by boons. Those that are wholly devoted to me do not yield to desires. Those that are not devoted may control their mind by Pranayama and other practices ; but, as their desires are not overcome, they are bound to go astray. Roam about the earth, with thy mind fixed on me. Thy devotion shall never fail. Wash away the impurities of the present life with devoted concentration of the mind. In thy next birth thou shalt be born as a Brahmana and become the greatest friend of all beings, and thou shalt then come unto me."

Muchukunda came out of the mountain cave. He found that the animals and trees were all puny and inferred it was Kaliyuga. He made his way to the north and engaged himself in devotional practices in the Badari Asrama of Nara and Narayana.—*Bh. X 51.*

XII. *Anaranya*: He was killed by Ravana-*V.R.VII.19.*
XII *Asita*. King Bahu was defeated by his enemies the Haihayas and the Talajanghas and driven out of his kingdom. He retired to the forests and lived there a life of peace. One day he was on his way to fetch water and sank down from age and exhaustion. His wife Yadavi was about to quit her body and follow her lord even to the other world, when Rishi Aurva, who lived hard by, made her abandon her purpose ; "for" said he "you are big with child and ought not to make away with yourself." He took her to his hermitage and there she gave birth to a son ; but her co-wife had secretly poisoned her when she was pregnant ; hence the boy was named Sagara (with poison) and took seven years to come out of his mother's womb. Aurva performed for him the necessary sacraments, instructed him in all the arts of war and peace ; he got for him from Parasurama the asthra of Agni. Sagara destroyed his enemies



and those that escaped took refuge with Rishi Vasishtha. At his command Sagara pardoned them, but cast them out of his kingdom. They were deprived of the right of exercising the duties of their order and were ever after recognized by the particular way they wore their hair and beard. From them were derived the Mlechhas of the East and the West.

Asamanjas, Sukethu, Dharmaratha and Panchavana were all that remained to Sagara of his numerous sons after the wrath of Kapila reduced them to ashes. The ruler of the ocean brought the sacrificial horse back to Sagara and was thereafter called Sagara.—*Vayu Purana* 86-88.

XIV. *Saudasa*. Numerous hymns of the Rig Veda sing his praise, his wealth, his prowess, his devotion and his wisdom. Visvāmitra and Vasishtha strove hard to secure him as their disciple.

XV. *Saudasa*:—One day he was hunting in the forest, when the curse of Vasishtha induced him to spring upon a Brahmana that was disporting himself with his wife. The chaste lady prayed hard to the cannibal, but was obliged to witness her husband being torn to pieces by the animalised king. Then she cursed him in her wrath "You shall be barren of children; your head shall shiver into fragments the moment you touch your wife" and she threw herself into the fire. For twelve years did Saudasa lead that horrible life and many fell victims to his animal fury. At last the curse fell away from him and he returned to his kingdom. His wife Madayanti gave him to understand the curse that darkened his life and kept him away from her. Saudasa patiently bore the visitation through long years until his guru Vasishtha blessed Madayanti with a son Asmaka. It was then that Parasurama was exterminating the Kshatriya race. The royal ladies kept the boy naked in their midst and the avenger was not able to come at him; hence his name



Nareekavacha, (Woman—armoured). As the Kshatriya race sprang from him anew, he was also named Moolaka (the root).—*Bh.* IX 6-13 ; *Vayupurana.* 86-88.

XVI. *Nahusha and Yayati*:—Distinct from those of the Lunar race of the same name.

XVII. *Aja*:—His contemporary was Pratheepa of the line of Karthaveerya who ruled over the country of Anoop. He was a votary of the God of fire and in consequence grew big with pride and insulted Parasurama. The king of Nagapura was invincible through his tapas; Ravana was in great dread of him and before he went to war with Indra, made friends with him as he knew that his kingdom at Janasthana was at his mercy. Aja won the hand of Indumati in a big Swayamvara. She was in her former birth an Apsaras named Harini. Indra sent her to ruin the tapas of Trinabindu the Rajarishi, failing in which, she was cursed to be born on earth. But Indra relented and softened his curse. "When you behold a garland made of the flowers of this heaven-world, your curse shall fall away from you and you will come back to us". One day Narada returned from the holy shrine of Gokarna where he had been to offer his worship to Vishnu and on his way, a garland of heavenly flowers fell from his Veena on earth. And as Fates would have it, Indumati was walking in her pleasure-garden at the time. The garland barely brushed her delicate form ; and she caught at the opportunity to quit her body and go back to the world of the gods—*Raghu Vamsa.*

XVIII. *Khatvanga*.—He helped the gods to gain a great victory over the Asuras. "Choose what you will have of us" said they in the height of their gratitude. "How much remains of my life?" asked he. "An hour and a half" replied his friends. Then Khatvanga came down to the world of mortals and withdrew himself into deep Samadhi. "If it is true" said he "that I put not my life before the welfare of the



Brahmanas ; if it is true that I look upon the gods, the mortals, the animals and all creation as but the eternal Brahman, may I attain to the feet of the Almighty whom the great sages meditate upon in the Akasa of their hearts ". He was accordingly taken by the Lord unto Him.

Rithuparna was the son of Ayuthayus. He was an adept in the art of gambling known as Akshahridaya (the art of dice).—*Vayupurana* 86-88.

200-23. *Nimi* :—

Nimi	Maru
Janaka	Pratindhaka
Udavasu	Kritaratha
Nandivardhana	Devameedha
Suketu	Vidhrita
Devarata	Mahadhrithi
Brihadratha	Keerthiratha
Mahavirya	Maharoman
Sudhrithi	Svarnaroman
Dhrishtaketu	Hrasvaroman
Haryasva	Siradhwaja (Janaka)
Maru	Seetha = Rama.

Bh. IX. 6—13

(*vide V. R. I. note 7. Vasishtha ; Ib. VII. 55—57 ; Bh. IX, 6—13*).

201. 34. *Uttara-phalguni* :—The Pitris, the Aditya Aryama and the Aditya Bhaga are respectively the ruling gods of the constellations Magha, Uttara-phalguni and Poorva-phalguni.—*Taittiriya Brahmana*.



202. 1 ;—*Godana* :—A ceremony performed by anointing a part of the head of a youth of sixteen or eighteen years when he has attained the age of puberty and shortly before marriage ; it is also called *Kesanta* as the Brahmacharin, whose hair has been allowed to grow long, cuts it off finally, the Brahmanas at sixteen years of age, the Kshatriyas at twenty-two and the Vaisyas at twenty-four. As numerous kine are given away to the Brahmanas on the occasion, it is also aptly named *Godana*. (*Go* the hairs of the body and also kine, *Dana* cutting, as also giving away). It resembles the ceremony of *Chaula* and is performed in the fourteenth year. The boy is not seated in the lap ; only the hair on the face is removed ; he takes his bath and sits in meditation on the Supreme until sunset. Then he goes to his guru and says 'I offer you a boon to choose' and gives him two cows"—*Asvalayana Grihya Soolhra Karika*.

27. *On the same day* :—Q. Astrological experts lay down that not more than one auspicious ceremony could be performed in a house at a time, else ruin shall seize him.

A.—But others hold that brothers could be married in the same house at the same time. For, says Parasara "Sons born to the same father of different wives could be married in the same house, in the same hall, but they should have their sacrificial fires distinct."

Q.—But Lakshmana and Satrugna are born of the same father and mother. It is laid down that the ceremony of *initiation* (Upanayana) and *vivaha* (marriage) and *tonsure* (Chaula) should not be performed in the same year in the case of the sons of the same mother.

A.—It is allowed to be performed on the same day. For says the *Daivagnavilasa* "Vaidika ceremonies could be performed in the same day under the same rising sign (*Lagna*) but in different Amsas of the same, in case of two



brothers or two sisters or a brother and a sister or sons born of different mothers ”.

30. Ruler:

<i>Nakshatra</i>	<i>Ruler</i>
1. Aswini	The Aswins
2. Bharani	Yama
3. Krittika	Agni
4. Rohini	Prajapati
5. Mrigasiras	Soma
6. Ardra	Rudra
7. Punarvasu	Aditi
8. Pushya	Brihaspati
9. Aslesha	Sarpa
10. Magha	The Pitris
11. Poorva-phalguni	Bhaga
12. Uttara-phalguni	Aryama
13. Hastha	Savitha
14. Chitra	Twashtha
15. Swati	Vayu
16. Visakha	Indragni
17. Anuradha	Mitra
18. Jyeshtha	Indra
19. Moola	Prajapati
20. Poorvashadha	The waters
21. Uttarashadha	The Visvedevas
22. Abhijit	Brahma
23. Sravana	Vishnu
24. Sravishtha	Vasu
25. Satabhishak	Varuna
26. Poorva-bhadrapada	Ajaikapad
27. Uttara-bhadrapada	Ahimbudhnya
28. Revathi	Poosha

(*Brihat Samhita*, 98).

205. 12. *Marriage rites* :—Careful and searching enquiries ought to be made if wisdom, tapas, virtue and other excellences adorn the boy's and the girl's ancestry ten generations back on the father's and the mother's side.—

Asvalayana Grihya Sootra, IX. 3.

One should marry his daughter to an intelligent youth.



likewise the intended bride should be endowed with beauty, intelligence, and good behaviour. It is almost impossible to determine it by appearance or by enquiry and the following method is generally adopted. Eight balls of soft clay are made and over them are recited the mantra "Dharma was the first-born ; Dharma was in the beginning ; Truth has its roots in Dharma. Let this girl meet here with the fruits of her karmic acts; let truth manifest itself." She is asked to take one of them. If she selects a ball of clay from a field cultivated twice in a year, her progeny will be rich in corn. If it is from a cowpen, they will be rich in kine. If it is from a sacrificial altar, they will shine with unbounded spiritual lustre. If it is from a pool which never dries up, they will be rich in all the goods of the world. If it is from a spot devoted to gambling, they will be addicted to that vice. If it is from a spot where the cross-roads meet, they will be wanderers over the face of the earth. If it be from a hard ground, they will be poor. It is taken from a burning ground, her husband will die soon."—*Ib.* I. 5.

Another ball should be placed before her made of a mixture of the various kinds of earth. If she happens to touch it or any of the first four, she is eligible for marriage.—*Gobhila Grihya Sootra.* XI, 1.

A youth who has mastered three Vedas or two or even one and has observed the rules of Brahmacharya, may take upon himself the life of a householder. Having obtained permission of his teacher and having bathed at the close of the vow of celibacy and study (Vratasnana), he returns to his parents. He goes through the ceremony of Samavartana and takes to wife a girl of his own caste. He should not marry into the family of his mother's Sapindas (co-uterine relatives) or his father's Sahodaras. (Son, son's son, and son's grandson; widow, daughter, and daughter's son ; father, mother, brother, brother's son, brother's grand-



son ; father's daughter's son ; father's brother's son and grandson ; paternal grandfather's daughter's son, paternal grandfather, paternal grandmother ; paternal grandfather's brother, brother's son and grandson ; great grand-father's daughter's son). Nor he should marry into the following families :—

Childless persons : those that have abandoned Vaidika rites : those that have renounced the study of the Vedas : those having bodies covered with dark thick hair ; those afflicted with asthma : dyspepsia : epilepsy : white leprosy : black leprosy : chronic diarrhoea. Nor should the intended bride be rich in red flaming hair, or with extra limbs or members or afflicted with chronic illness, or utterly hairless, or with hair overgrown, or a shrew. He should avoid marrying a girl whose eyes are fiery red, or whose name is that of a constellation or tree, or a river or a low caste or a mountain or a bird or a serpent or a slave or any frightful object. He should not take to wife one who has no brothers, or one who knows not the name of her father. It is always wise to choose a girl not deficient in her limbs or members, with a soft and melodious name and with a gait like that of a swan or an elephant ; she should have as much hair on her head and body as is consistent with beauty, small even teeth and soft delicate limbs.—*Manusmṛithi*. III.

There are eight kinds of marriage,

1. *Brahma* :—The father adorns his daughter gaily and gives her as wife to a Brahmana well conducted and wise in Vedic lore, pouring water over his hands meanwhile ; the son born of this marriage benefits twelve generations before and after on both sides.

2. *Daiva*. The father adorns his daughter gaily and gives her in marriage to the sacrificial priest as a fee when the sacrifice is being conducted ; the son born of this marriage benefits ten generations before and after on both sides.



3. *Prajāpatya*:—The father gives his daughter in marriage to a likely youth after duly honoring him ; and pronounces over them a blessing—" May you fulfil your dharma perfectly." The son born of this marriage benefits eight generations before and after on both sides.

4. *Arsha*:—The father gives his daughter in marriage to a likely youth taking from him a bull and a cow; the son born of this marriage benefits seven generations before and after on both sides.

5. *Asura*:—The bride-groom gives as much wealth as he could afford to the girl and her kinsmen and takes her to wife. (This is called *Manusha* in *Vasishttha Smrithi*).

6. *Gandharva*:—The parties are brought together by love and thereafter live as man and wife.

7. *Rakshasa*:—The girl is taken away by force when her kinsmen have been defeated and slain and their homesteads destroyed.

8. *Paisacha*:—Cohabiting with a woman when she is sound asleep or dead drunk or out of her senses.

The first four forms are to be preferred in that the sons born of such union are wise and honoured by good men ; they are blessed with length of days, beauty, wealth, fame and high principles. The progeny of the other four unions are cruel, untruthful and scoffers of the Holy Writ.—*Manu-Smrithi*. III., *Vasishttha Smrithi*. I. *Apasthamba Smrithi* II ; *Bodhayana Smrithi* I. 20. *Asvalayana Grihya Sootra* I. 6.

The bridegroom should select the constellation *Mrigasiras* to send his friends and knowers of mantras to the house of the bride (*Varāpreshana*). The first two mantras of *Rig Veda* X. 85. 23 should be recited on the occasion. The men carry with them flowers, fruits, wheat and a water-pot. His father, his Acharya and the others enter the bride's house and stand in the passage. The father calls aloud thrice " I am come." He next declares his family and Gothra and

gives the girl in marriage for his son. The visitors stand facing the west and the residents of the house face the east.

When the proposal is accepted and the agreement ratified, flowers, fruits, corn, fried rice and gold are placed in a pot; it is touched and over it are recited the words "Thou art the unshaken lustre of the gods ; thou art unshaken by any thing; thou protectest from the curse, without being cursed, without coming under the curse. May I attain Truth even now. Bless me with welfare and prosperity." The Acharya of the bride's house stands and reciting Rigveda X. 85. 43, places the vessel on her head and says " I place in you offspring. I place in you kine. I place in you brilliance and spiritual lustre." When the bride's father has expressed his consent, the bridegroom makes his offerings to the fire. A square spot is smeared over with cow-dung and water is sprinkled on it ; the Sthandila is formed over it and the sacrificial fire is placed thereon with the words " I carry the fire with a joyful heart. May he unite me with welfare. Agni ! Do thou no harm to me, to the aged and to the young. Extend thy protection to us and to the kine." He wets his hand and passes it thrice round the fire and wipes it. Kusa grass is spread on four sides of it ; the Brahma priest is seated to the south of it and adorned with flowers ; clarified butter and the waters in the vessels named *Praneetha* and *Prokshani* should be purified. Two offerings of clarified butter are made into the fire from the ladle known as *Sruva*, the first from the north-west to the south when Rig Veda I. 31. 10 is recited ; and the next from the south-west to the north when *Ib* X. 121, 4 is recited. The offering in the north and in the south belongs to Agni and Soma respectively. Then an offering is made in the middle with the words "Agni is verily the Prajapati; may he give me—to wife, *Svaha* ! Soma has countless wives ; may—bring me many wives, *Svaha* ! Poosha has countless kinsmen; may



give me countless kinsmen through the parents and brothers of———, Svaha !”—*Sankhayana Grihya Soothra* I. 7-10.

On the night previous to that on which the bride is taken to her husband's house, she is given at day-break a bath up to her neck in water fragrant with fruits, medicinal roots, plants, leaves and other sweet-smelling substances. She is dressed in a new piece of cloth and is seated before the fire ; she touches the Acharya who makes offerings of clarified butter to the Maha-vyahritis, Agni, Soma, Prajapati, Mitra, Varuna, Indra, Indrani, Gandharva, Bhaga, Poosha, Tvashta, Brihaspati and king Pratyaneeka. Four or eight married women are sumptuously fed and perform a dance four times, after which the Brahmanas are fed on a large scale. The bridegroom bathes and goes through the prescribed Vedic rites, after which he proceeds to the house of the bride surrounded by many married young women.—*Ib* I. 11.

With their consent he gives the bride a new cloth reciting Rig Veda X. 8, 56. He takes the box of collyrium with *Ib*. 7 and applies it to her eyes reciting *Ib*. 47. Then he says "May this protect you as it did Sachi the wife of Indra, Aditi the mother of glorious sons and Apala, the aged wife" and reciting *Ib*. VI, 47, 18, he places in her right hand a quill of the porcupine and in her left a thread of three strands and a mirror. Her kinsmen tie a black and red thread round her as talisman, in which three gems are strung ; and recite *Ib* X, 85, 28. The bridegroom ties on her body Madhooka flowers reciting *Ib*. IV. 57, 3; *Ib*. I. 12.

He gives her a new cloth with the words "May you live long. Wear thou this cloth. Protect men from every harm. May you live to a hundred years, with strength and energy. May you be surrounded with wealth and offspring. Wear thou this cloth with length of days." He gives her an upper garment with the words "May length of days come to you



from the gods that spun this warp and woof and stretched it tight on the sides. Put on this cloth blessed with a long life." The father of the bride applies collyrium to their eyes, the bride-groom uttering the words "May the Visvedevas and the Waters make our hearts one. May Matarisva, Dhata and Deshta, the good gods, make us one". He receives the bride from her father and takes her away from the place.

When she is on her way to her husband's house he says "Soma first knew you as wife ; then Gandharva and after him Agni knew you as wife ; then your human husband knew you. Soma, Gandharva and Agni passed you from one to another until from the last I got yourself, progeny and wealth. Pooshan ! Lead this woman unto me." He stands opposite to her and says "Free from the evil eye, you shall not cause death to your husband ; you shall bring good unto the kine ; you shall grow in years with undiminished strength and energy. Bring forth heroes and men of valour. May you be kind to all ; may your heart be full of devotion and piety. When you roam through the bright worlds on high far far with your mind, fleet as wind, many Vaikarna with golden wings turn your heart towards me—*Paraskara Grihya Soothra* I. 4.

When the bridegroom goes to the house of the bride, her father honours him with Madhuparka and again during marriage—*Sankhayana Grihya Soothra* I. 12, 10.

The bride takes hold of him while he makes three offerings into the fire uttering the Maha-vyahritis and a fourth, uttering the three Vyahritis.—*Ib.* I. 12, 10.

Her father or brother seats her facing the east and standing opposite to her the husband makes her an offering on her head with the point of a sword, reciting Rig Veda X. 85. 46. He grasps her right thumb with his right hand, seats her facing the east and standing opposite to her, recites the five manthras "I am this, you are that. You are that,



I am this. You are heaven, I am earth. You are Rig, I am Saman. So, you will be attached to me. Well, let us unite ourselves in bonds of marriage. Let us bring forth children. Let us be the parents of many long lived sons." The Acharya then says, "Bhoo, Bhuvah, Svaha" and fills a new vessel with water ; into it are thrown the leaves of a tree with a masculine name, boughs with the sap streaming from them, kusa grass and a piece of gold. It is given to a Brahmacharin who observes the vow of silence. The bridegroom and the bride go round the Stheya water placed to the north-east.

The Acharya places a slab of granite in the north-east. The bridegroom calls out to the bride "Delightful one ! come" and places the end of her right foot on it, saying "Come, place your foot on this stone ; may you be firm of heart even as this granite. Tread upon your enemies ; triumph over those that hate us." They go round the fire and a new cloth is given her, when Rig Veda X, 85, 6 is recited. Her father or brother pours into her joined palms fried grain mixed with the leaves of the Sami tree. She offers it into the fire, while her husband says "May I be the cause of joy to my kinsmen, May my husband live long." Three times should the stone be trod on with the accompanying ceremonies ; it may be repeated for the fourth time silently. Then the Acharya makes the couple walk seven steps to the north-east with the words "For essence one step; for sap two steps; for increase of wealth three steps; for welfare four steps; for kine five steps; for the seasons six steps; be thou attached to your husband with seven steps". Water is sprinkled over them; the Stheya water is magnetised with the Apohishteeya mantras and sprinkled over their heads.

When the bride is led away from her father's house Rig Veda X. 85, 24 is recited ; *Ib.* X. 40, 10, if she begins to cry; she smears the axle with clarified butter reciting *Ib.*



82, 2, and the wheels and the two oxen. with *Ib. X. 85, 12*.
16. A bough of a fruit-bearing tree should be used as lynch-pin with *Ib. VIII. 80, 7*; the oxen are to be yoked with *Ib. I, 82, 5, 6* and after which is to be pronounced *Ib. X. 85. 10*. If any part of the chariot happens to give way or break, the bride is to be left in the house of an Agnihotri while the vehicle is to be repaired reciting *Ib. III. 53, 19*; *X. 143, 2*; after which *Ib. V. 51, 11, 15* are to be recited. *Ib. X, 85, 20* is to be uttered when she gets into the chariot; *Ib. 32* at the cross-rods; *Ib. 31*, near a burning ground; *Ib. III, 81, 11*, near a large tree; *Ib. X. 63, 10* when she gets into a boat; *Ib. X, 53, 8* when she crosses a river; and *Ib. III, 33, 13* over deep places; *Ib. 85, 27*, when they have reached the bridegroom's house. The skin of a red ox is spread on the ground with the hairs above, and she is seated on it; he makes four offerings into the fire with the words "Bhooh ! I satisfy you with Agni, with the Earth among the worlds, and with Rig Veda among the Vedas, Svaha! Bhuvah ! I satisfy you with Vayu, with the Vayuloka among the worlds and with the Yajur Veda among the Vedas, Svaha! Svah ! I satisfy you with the god Surya, with the Svarloka among the worlds and with the Samaveda among the Vedas, Svaha ! Bhooh, Bhuvah, Svah ! I satisfy you with the god Chandra, with the quarters among the worlds, with the Brahma Veda among the Vedas, Svaha!" The bride holds on to him all the while. He touches her eyelids with melted butter, reciting *Ib. X. 85, 44*; and touches the ends of her hair, reciting *Ib. IV. 31, 1, 2, 3*; and pours what remains on her head, reciting *Ib. VIII, 18, 8*.

A boy of pure descent on both sides is placed on her lap and his palms are filled with fruit; the husband makes the Brahmanas pronounce benedictions. She will bring forth sons. Then the married couple enter the house, reciting *Ib. X-85, 42*.



They drink curds, reciting *Ib.* IV. 31, 6 and remain silent until the sun sets and the pole-star is visible. The husband points it out to the wife and says "May you remain with me forever with increasing progeny". She replies "I see Dhruva. May I beget children" For three days they observe the vow of celibacy and sleep on the ground. They feed upon boiled rice mixed with curds, reciting *Ib.* VIII. 35, 10. and make offerings into the fire morning and evening with the words "Svaha ! to Agni, Svaha! to Agni Svishtakrit." He should never go out of the house on a journey during the next ten days—*Ib.* I, 13; II, 18.

Gobhila, Hiranyakesi, Apastamba, Asvalayana, Pāraskara, and Khadira Grihya Soothras differ from the above in some respects ; but they are not essential points and were introduced to meet the ever changing conditions of time, place and men.

Punarvasu was the natal star of Rama ; the rising sign of the moon was Kataka (Cancer). Uttara Phalguni was the natal star of Seetha and her rising sign was Virgo (Kanya). The two stars have a common Nadi-koota and in consequence, kept the couple away from one another for a long time. They were bound to entertain unlimited love towards one another, since Cancer is the eleventh sign from Virgo, and Virgo the third from Cancer, which ensures the purity of the Rasikoota.

Many astrological works, such as the Kootastheeya, lay down that the star Uttara is best suited for marriage purposes, because it was the Jataka-tara of Rama ; and because it is regarded that girls had best be married under their natal star.

The following are some of the auspicious moments for celebrating marriages—when the moon is in the constellations of Rohini, Uttara Phalguni Uttarashadha, Uttara Bhadrapada, Revati, Mrigasiras, Moola, Anuradha, Magha,

Ashta and Swathi : when Virgo, Libra and Gemini are the rising signs ; when beneficent planets are in the other houses except the seventh, the eighth and the twelfth ; when the Moon is in the second, the third and the eleventh sign ; when the third, the sixth, the eighth and the eleventh signs are occupied by malefic planets ; when Venus is not in the sixth sign nor Mars in the eighth ; when the rising sign is any other than the second, the eighth or the ninth from the natal Lagna of the couple ; when the Sun's course is happy ; when the Moon is not in the same sign as the Sun, Mars, Saturn, and Venus ; when the Moon is between two malefic signs ; when the yogas Vyatheepada and Vaidhriti or the Karana Vishti do not occur ; on the other days of the fortnight except the fourth, the ninth and the fourteenth, which are called empty days ; on other week days except those connected with the malefic planets ; during the winter solstice (Uttarayana) ; in the other months than the first and the tenth ; and when the human Navamsa is rising.—*Brihat Samhita*, 100.

If, at the time of the marriage, the rising sign is occupied by the Sun or Mars, the bride will be an early widow ; if Rahu, her son will die ; if Saturn, poverty will dog her ; if Venus, Mercury or Jupiter, she will be a model of chastity ; if the Moon, she will die early.

If the second house from the rising sign be occupied by the Sun, Saturn, Rahu or Mars, she will suffer from poverty ; if by Jupiter, Venus or Mercury she will be extremely rich and enjoy a long married life ; if by the Moon, she will be the mother of many children.

If the third house from the rising sign be occupied by the Sun, the Moon, Mars, Jupiter, Venus or Mercury, she will be wealthy and of numerous progeny ; if by Saturn, she will be a universal favourite ; if by Rahu, she will meet with an early death.



If the fourth house from the rising sign be occupied by Saturn, she will be dry of milk ; if by the Sun and the Moon, she will be hated of others ; if by Rahu, her husband will marry another ; if by Mars, she will have barely enough to live upon ; if by Venus or Jupiter or Mercury, she will live happy.

If the fifth house from the rising sign be occupied by the Sun or Mars, her sons will die ; if by Jupiter or Venus or Mercury, she will have many sons ; if by Rahu, she will die early ; if by Saturn, she will be a victim to cruel diseases ; if by the Moon, she will bring forth girls.

If the sixth house from the rising sign be occupied by Saturn, the Sun, Rahu, Jupiter or Mars, she will be highly respected by all, and will behave with reverence to her father-in-law and other elders ; if by the Moon, she will become a widow ; if by Saturn, she will be reduced to poverty ; if by Mercury, she would be favoured of fortune and a virago.

If the seventh house from the rising sign be occupied by Saturn, she will be a widow ; if by Mars, she will undergo imprisonment ; if by Jupiter, she will suffer persecution ; if by Mercury, she will feel the pangs of misery ; if by Rahu, she will lose her wealth ; if by the Sun, she will be in the grip of chronic illness ; if by the Moon, she will be a traveller ; if by Venus, she will die early.

If the eighth house from the rising sign be occupied by Jupiter or Mercury, she will live away from her husband ; if by the Moon or Venus or Rahu, she will die young ; if by the Sun, she will enjoy a long married life ; if by Mars, disease will prey upon her ; if by Saturn, she will bask in wealth and in the love of her husband.

If the ninth house from the rising sign be occupied by Venus, the Sun, Jupiter or Mars, she will be of a righteous disposition ; if by Mercury, she will be sickly ; if by



Rahu or Saturn, she will be childless ; if by the Moon, she will give birth to girls and lead a wandering life.

If the tenth house from the rising sign be occupied by Rahu, she will become a widow ; if by Saturn or the Sun, she will become a sinner ; if by Mars, she will die young ; if by the Moon, she will be poor and unchaste ; if by the other planets, she will be rich and beloved of all.

If the eleventh house from the rising sign be occupied by the Sun, she will be the mother of many boys ; if by the Moon, she will succeed to much wealth ; if by Mars, she will give birth only to boys ; if by Saturn, she will be distinguished by her riches ; if by Jupiter, she will live long ; if by Mercury, she will be blessed with unbroken prosperity ; if by Rahu, she will die before her husband ; if by Venus, she will be happy in the possession of affluence.

If the twelfth house from the rising sign be occupied by Jupiter, she will be wealthy ; if by the Sun, she will be poor ; if by the Moon, she will lose her wealth ; if by Rahu, she will be unchaste ; if by Venus, she will be faithful to her husband ; if by Mercury, she will live to see her sons and grandsons ; if by Saturn or Mars, she will be addicted to drink.

It is best to perform the marriage when the cows come home in the evening and the sky is hid with their dust. It is called *Godhooli Lagna*. Wealth, corn, health, offspring and everything desirable flow from it ; it does not matter what constellation it is or yoga or karana or rising sign, or day of fortnight :—*Brihat Samhita*. 103.

28. *Here* :—Her unparalleled beauty, grace, youth and other excellences are patent. But, it is better to support it with the evidence of inference. She is unique in that she came not of mother's womb ; but rose to view at the end of a plough-share when I cleared the ground for sacrifice ; hence, her name Seetha.



Apart from her superhuman beauty, she is of the very highest lineage ; for is she not *my daughter* ? She comes of the line of Janaka who are justly famed as being the foremost in the practice of dharma. Your father Dasaratha went through countless pilgrimages, fasts, vows, observances, penances, sacrifices, and recitations and all to get you as his son ; no less was what *I* underwent to give my daughter in marriage to you. So, this is no ordinary girl you ally yourself with.

But, let not the shadow of a doubt cross your heart that a girl of such charming beauty will serve no other purpose than sensual enjoyment ; you will not have to take another woman to wife to enable you *to observe your dharma of a householder*. She is a model of chastity and devotion to her husband. I know that your heart is ever open to the cry of those that seek refuge in you. I know that your motto is "I care not how many sins or defects ally themselves with the name of any one who turns to me for protection. If I fail to place myself and everything that I have at his service, I will be an object of eternal scorn to the good and the great." But, my girl is a meet companion in life for such as you ; nay, rather of a higher order in that she sees no evil in the world, nor any doer of evil.

29. *Accept* :—But you may say "True, she is as richly endowed with perfection as you say ; but, I will not take her unless you give her in marriage to me with your blessing." Take her hand in sign of holy union. It would be meaningless for me to say that I give her away to you in marriage, for you are eternally wedded to one another, as primal Spirit and Matter. You will find it extremely helpful if you ally yourself to this my daughter, who is no other than Mahalakshmi, the Mother of all ; [you cannot hope to accomplish without the help of this Parasakthi (Supreme Energy) the object of your incarnation down here—the des-



function of the Rakshasa race. Victory, fame and happiness all are yours if you take Seetha to wife. Though you won her as the price of valour in a Swayamvara from among so many rivals, I would like that you marry her after the Brahma form by the taking of hands and not according to the Rakshasa or the Gandharva mode].

Q.—The Kshatriya bride is to take hold of an arrow during the marriage ; then why should Rama take the hand of Seetha ?

A.—Manu has said (III, 83. 84) "When the marriage is between members of the same caste, the hands are joined. If otherwise, the Kshatriya bride grasps an arrow, the Vaisya girl a whip and the Sudra maiden a piece of cloth. Go.

By the word *Seetha* Janaka meant purity of birth ; *my daughter* shows the utter purity of her place of adoption ; *faithful wife* shows that Seetha fell under the influence of the witching beauty of Rama, the supreme Maya that holds the universe in thrall ; *ever* shows that they are the Eternal Pair. Every time that the Lord comes down on earth, there will be such a union or marriage and all creation is blessed to see the wonderful sight which is faintly symbolical of what exists in the eternal Worlds— *Thanisloki*.

"Rama ! Pride not thyself upon thy unparalleled beauty, excellences or might. For, this girl is in every way your equal ; so look at her well. But, you came out of woman's womb in this manifestation of yours. *She* knew it not and there she is higher than you. As the bright gold comes out of the dark earth, Seetha, brighter than gold, came to me from the bosom of Mother Earth (vide Sree-sooktha beginning with *Hiranyavarnam*—golden-hued). Her chastity is of such a high order that she lives not when you are away from her. She is an ideal to all faithful wives, who grieve with their lords, joy with their joys, grow dispirited and faint when their husbands are away from



them and follow them instantly into the other worlds. But, she stands high above all other women in that she is a body into you, for, you live in her heart eternally. She is even as your shadow and knows no taint, for the taint, if any, is in the substance and not in the shadow. The daughter takes after the mother; and Seetha is no less patient than her mother Earth. Lakshmi, the goddess of Fortune, never goes after any one; but, one and all run after her and seek to attain her. So, Seetha here, never knows what it is to stretch her hand in request to any; so, you should even put forth *your* hand and take hers.—*Vedanta Desika*.

206.5. *Lakshmana: Q.*—How could Lakshmana, the younger, be married before Bharata, his elder?

4. The Smrithis say the order of seniority need not be strictly observed on occasions of sacrifice, the giving away of gifts and of marriages of the sons of paternal uncles, of the sons of co-wives or of the sons born to other women by the same husband.

12. *Made over* :—Kusadhwaja gave away Mandavi and Srutakeerti to Bharata and Satrugna and poured water over their hands, while Janaka gave his consent thereto. "The father, the grandfather, the brother, the male kinsmen and the mother may give away girls in marriage in the absence of those previously mentioned." *Yagnavalkya Smriti*.

28. *Wedding day* :—Rishi Narada gave king Janaka to understand that Rama and Seetha came down on earth to free it from its heavy load of sin and evil. But, it was after the marriage that Vasishtha and Visvamitra were informed of it.—*Ad. R. I. 6*.

Rama and Bharata were of dark hue and were married to the golden-coloured Seetha and Mandavi. Lakshmana and Satrugna, of the colour of molten gold, took to wife Ūrmila and Srutakeerti of dark hue—*Tulasidas R. I.*



Janaka hastened to welcome Visvamitra, when a disciple of the sage came to him in secret and said "My master ordered me to give your majesty this message. 'I have brought here Rama and Lakshmana, the sons of king Dasaratha of Ayodhya. They will marry Seetha and Urmila, your daughters. Rama will break the bow of Siva that you have set forth to test the might of your prospective son-in-law. So, see that you receive the youths with all the honour due to their rank and valour and to your would-be sons-in-law. This is for your ears alone.'" Janaka accordingly ordered his city be gaily adorned, and went with his ministers and retinue to where Rishi Visvamitra was ; he offered the sage due reverence and, as if casually, asked him who the youths were. The Rishi related to the king their antecedents, whereat Janaka led them to his palace in gorgeous pomp. The women in the town gazed at the charming princes with their hearts in their eyes and exclaimed as if with one voice "Lo ! yonder dark youth is a fit husband for our Seetha, while the younger of the two will look handsome by the side of our Urmila. May the high Gods grant our prayers and may we behold the splendid sight." But, the other kings, who had been invited to the Swayamvara, grew black with envy and wrath and said "This Janaka showed us but scant courtesy erstwhile. Now, he could not busy himself enough to honour these brats. It seems that he has already settled it within himself to give Seetha in marriage to yonder Rama ; the Swayamvara is but a farce and our being invited to it too. Nay, it is a wanton and deliberate insult. And we are not the persons to sit quietly and swallow the indignity." Rama and Lakshmana were aware of it, as also Visvamitra and Janaka.

All were comfortably seated in the vast hall of Swayamvara, when Janaka rose among them and said "Parasu Rama, son of Jamadagni, stayed with Mahadeva as his



disciple to learn of him the science of war ; the Lord was pleased with him and gave him, as a mark of it, this bow with which he destroyed the Asuras of the three cities. Later on, Parasu Rama used this to exterminate the Kshatriya race on earth thrice-seven times ; whereafter, he left it with me when he retired to the forests to perform tapas. Long after, he saw my girl Seetha playfully using it as a horse to ride on and was mightily amazed and said ' Janaka, my friend ! Give Seetha as wife to him who strings this bow.' And now, kings of the earth ! *there* is the mighty bow and *here* stands the charming Seetha". The kings assembled looked longingly upon Seetha ; a madness came over them to possess her at any cost and they rushed to where the bow was. Some turned back in despair saying " It is far above us"; some went farther and put their strength forth to move it and went back shame-faced; some raised it ever so little, but dropped it at once as if it were live coal ; some never left their seats but shook their heads wisely and said " It is but foolhardiness unbecoming us to concern ourselves with what has defied the utmost efforts of our valiant friends".

It so happened that Ravana, king of the Rakshasas and ruler of Lanka, was travelling in his aerial car Pushpaka over the town and observing a large concourse of people under him, turned to his attendants Suka and Sarana and said " Know you any thing of this?" They knew not and Ravana, though all uninvited, came down into the Swayamvara hall, to the great dismay of the people assembled there. "What is it, Janaka?" cried he "this looks verily like a Swayamvara, Yonder fair maiden is your daughter, I presume and these kings gathered around that bow are trying to lift it. So, that is the test. But, it applies not to me. We examine one whose abilities have not been put to the test. Now, gods and men know me only too well and will not be in a



hurry to forget it. To me, who rooted up like a reed the huge mount Kailas with Mahadeva, Parvati, Subrahmanya, Ganapati and the dread Bhootas thereon, this old rotten piece of wood is utterly beneath contempt. Well, it is getting late. What say you? Shall I take away Seetha with me?" "Nay," replied Janaka "your might, your valour and your courage is world-famed, it is true. But, I have announced that I will hold a Swayamvara and it would not be seemly if I do not conduct it right. Besides, there are many here who have had no occasion to see for themselves your marvellous exploits. Of course, you will not deprive them of the pleasure. Now, there is a fitting occasion for it; this is but a child's toy for you". Ravana was elated by this cunning and delicate flattery and cried "Well! have your wish, but more to give the young fellows here an idea of their elders." He proudly strutted along to where the bow lay, and gave it a careless push; but it was a fixture. Surprised at it, he put his hand under it and tried to raise it up; but, it was rooted to the earth. Then, he placed one after another, all his twenty hands under it and with a mighty effort, which almost cracked his sinews, he raised it aloft. But, as soon as he released one of his hands to stoop down and take the bow string, the huge bow tottered and fell upon him. He threw away the string and tried to steady it again with all his hands. But the momentum was too strong and he fell back with that terrible bow upon his breast. The gemmed crowns on his ten heads were ground to powder. His eyes hung out of their sockets. Blood gushed in torrents from his mouth, nose and ears; and he fainted right away. His ministers almost killed themselves in their efforts to move the bow off their master. Janaka was filled with pity at the miserable plight of Ravana, the terror of gods and men and cried out "And is the world empty of heroes? Has the race of valiant men



die out? Is there none in this vast concourse that will roll this bow from off the breast of Ravana and save him from a miserable death?" All hung their heads in impotence and shame. But, Rama and Lakshmana sprang forth like wounded serpents. Fire flashed from their eyes; their limbs trembled with suppressed wrath and they looked hard and entreatingly at Visvamitra, their guru, like mighty lions straining at the chains by which their master held them. The Rishi, himself a fierce Kshatriya of old, felt with them and said in mild accents "Rama! It is not seemly that we do not respond to the call of Janaka, our host; nor are we good friends to the ruler of Lanka if we do not lend him a helping hand when he most needs it. As Kshatriyas, we are bound to help him. So, take that bow off his breast. And if you are so inclined, string it even as Janaka would have it." Rama put away his ornaments and drew near to where the bow was. But, the spectators thought otherwise and comments were freely exchanged, with hints of the probable result. "Is the boy mad or is it the love of mischief, natural to boys of his age? May be he means to have a look at yon Ravana with ten heads and twenty-hands. But, why should he put away his ornaments for it? Is he driven to it all unwillingly by that old Rishi yonder? He should have nursed no light grudge against him in that he consigns him to such a horrible fate. Nay, he is a knowing chap and has some trumps up his sleeve. It is not likely that a slip of a boy should succeed where *we* have failed with our tried strength and approved prowess." Janaka knew well that Visvamitra would not fail of his purpose; but, the extreme youth of Rama and the delicacy of his limbs filled him with misgivings; and he offered prayers to his guardian angels that the boy might come out safe and triumphant. Crowds of women were present at the Svayamvara and were interested spectators of the proceed-



from the galleries around. They were struck with the superhuman beauty of Rama, the perfect symmetry of his form and the boundless compassion that streamed from his eyes ; they could not take their eyes off him and almost lost themselves in the contemplation of such rare excellence. "Maheswara ! Vasudeva ! self-born Ancient !" cried they in earnest prayer, "May you infuse your might and energy into this youth that he may bend this terrible bow and come out of the test victorious. Mahadeva ! may this tough piece of wood and iron be soft to his touch even as a garland of delicate roses. May we be blessed to see our Seetha married to him." Meanwhile the princess was hard by with her maids and was gazing with her heart in her eyes at the scene. When Rama proceeded to bend the bow, she turned to her favourite attendant Tulasi and said "Alas ! My father is my cruellest enemy. My heart goes out to yonder prince and if my father should intend me for any other, I would seek the arms of death. But, what heartless people these men are ! You mighty mass of wood and iron is all unmeet for the flower-soft hands of the adventurous youth. I cannot congratulate my father on his intelligence in instituting such a test. I know not what the inscrutable fates have in store for me. Sankara ! Four-faced Father ! Vishnu ! Durga ! Gayatri ! Savitri ! Sarasvati ! Indra ! Yama ! Varuna ! Kubera ! Agni ! Lakshmi ! Garuda ! Adishesha ! Surya ! Chandra ! and ye bright planets ! I salute you all with profound reverence. Place all your might, all your energy in yon youth and make the hard bow soft and pliable to his hands. If he should bend it and win me as his bride, I hereby make a vow that I will remain for twice seven years in dark forests, leading the life of hermits." But, she was not the only person who prayed for the success of Rama; for Lakshmana, who stood hard by his brother, called out "Mother Earth ! Gather unto yourself all your energies, all your strength and



concentrate it on this spot ; for, Rama means to bend this bow and you will have hard work to save yourself from going to pieces. Adisesha ! Rouse thyself and bear the globe and every thing on it more carefully with thy thousand heads. Bend all thy energies to it. For, Rama means to break this bow of Siva, and the shock might prove too much for you. Ye gods and asuras ! Come one, come all ; for, you will never have another such chance of beholding the exercise of divine might. Your lives will bear fruit if you are privileged to witness so glorious a spectacle." But, Rama heard all, knew all and with an inscrutable smile, walked on to where the dread bow lay ; he went round it in reverence. He saluted in thought Mahadeva, the Lord of the bow, Dasaratha, his father, Kausalya, his mother, Vasishtha, the guru of his race and last, Visvamitra, his own acharya, who led him to victory ; he next brushed away the huge bow from the body of Ravana, who, when he found himself free from the horrible weight that was crushing his life out of him, hung his head in speechless shame and slunk away from the hall even as a whipped hound.

Rama next raised aloft the bow of Siva with his left hand and strung it with the right. But, it was unable to bear the strain and broke into three pieces even as he was bending it. The heavens shook in affright ; the oceans grew mad and broke their bounds ; stars rained from the sky ; Adisesha, the mighty Serpent, writhed his thousand heads in agony ; huge mountains were torn off their bases ; the rivers flowed back to their sources ; a soft and fragrant wind blew over the world ; heavenly flowers fell on the spectators below ; gandharvas sang in sweet strains while apsaras moved in harmonious measures to them ; the women on the balconies covered the prince with sweet flowers ; and Seetha threw around his neck the bright garland of her love-laden glances.



Janaka ordered his ministers to fetch Seetha down to the hall. They seated her on the state elephant, took her round the town and brought her in pomp to the Swayamvara hall. She moved gracefully on to where stood he who won her as the prize of valour from the hands of countless kings and warriors; she shot at him a lightning glance from under her dark lashes and placed a necklace of priceless diamonds on his shoulders; she touched his feet with her head and stood abashed in maiden modesty. Rama bowed himself reverently at the feet of Janaka and Visvamitra. The sage embraced him warmly, seated him on his lap, smelt his head and could not contain himself for joy, now that the object of his quest was accomplished. Janaka gazed with pride and delight at Rama and Seetha and said "Holy sage! Your grace has blessed me with every thing good and glorious. My line is made bright and illustrious before the world. I am honoured above compare to call Rama my son-in-law". Meanwhile, the kings assembled there were torn with conflicting emotions; some hung their heads in shame; some grew pale; some cursed their ill-luck; some could not take their eyes off Seetha. Then Janaka turned to them and said "Friends! My thanks are yours for the great honour you have done me in responding to my invitation to the Swayamvara. May I trespass upon your kindness by entreating you to give me your company yet a while until the marriage is over." They took counsel among themselves. "Surely it was an evil movement and unlucky when we started from our places. We cannot hope to fight with Rama and win at present. So, let us make the best of a bad bargain and see it out. Janaka will feel highly obliged. Later on, we shall even come back on a more favourable occasion and slay this brat and wipe away the stain on our valour". (Later on, during the marriage, Dasaratha said to his priest Satananda when they were seated in the marriage



“Reverend sir! Janaka told us that Seetha was found by him in the earth. Kindly narrate to me the details thereof”; and Satananda recounted the previous manifestations of Seetha).—A. R. I. 3.

207. 1. *Rama of the Axe*.—

I. Brahma

|
Bhrigu

|
Sukra Chyavana

|
Pramati

|
Ruru

|
Sunaka

(*M. B. Adiparva* 5).

II. Chyavana

|
Aurva

|
Richeeka—Satyavati

|
Jamadagni

|
Parasu Rama

(*M. B. Adiparva* 67).

(*N. B.*) But the same chapter has it that Aurva had hundred sons, of whom Jamadagni was the first and that they had thousand sons. In the *Aranyaparva* 117, Rama is mentioned as the fifth son of Jamadagni.

Bh. IX. 14 says that Jamadagni had numerous sons, of whom Vasumanas was the eldest and Rama was the youngest.

Aurva :—He was born of Chyavana and Arushi, the daughter of Manu and emerged from her thigh—*M. B. Adiparva* 67.

The Bhrigus were the sacrificial priests of King Kritaveerya of the line of the Haihayas. He respected them very much and at the completion of a Somayaga, gave them immense wealth. Later on, after his death, some of his descendants were sadly in want of a large sum of money and remembering that the Bhrigus had enough and to spare, requested them for assistance. But the brahmanas were loathe to give it away; some of them buried their money deep in the earth; some gave it away in charity to their poorer clansmen; some gave it to the



all grudgingly. But, they wanted more and dug here and there for hidden treasure. And in an evil moment they came upon a large store of wealth buried in the house of a Bhrigu; enraged at the deceit that had been practised upon them, they insulted and slew the Bhrigus, men, women, children and even babes in the womb. Some of the women took shelter in the Himalayan fastnesses. One of them, out of fear, bore her babe in one of her thighs for a long time, for the propagation of her race. But, another brahmana girl came to know of it and in her confusion and terror, informed the Kshatriyas of it. They hastened to destroy it; but, the splendour that streamed from the pregnant lady drove them back. All at once, the boy burst forth from the thigh of his mother and his lustre took away the sight of the revengeful warriors. They fell at her feet and entreated her pardon and for the restoration of their sight. "Nay" said she "I have nothing to do with it. It is not my wrath that has blinded you. This wonderful boy Aurva (thigh-born) is incensed at you and has begun his vengeance upon you by depriving you of your sight. I bore him in my thigh for a hundred years. All wisdom, human and divine, entered into him even when he was there. Take refuge in his mercy ere he consumes you to ashes." They threw themselves at his feet and the boy forgave them. Aurva next began a course of terrible austerities to avenge the wrongs done to his ancestors; and gods and asuras, man and beast were scorched thereby. But, the Fathers came down to him even from their high abodes and said "Child! Full well do we know your might. Put away your wrath and give rest and comfort to the worlds. The Bhargavas that were killed of yore were not powerless to protect themselves from the kshatriyas. We were tired of our bodies and voluntarily brought about our death at the hands of the kings. It was



with a purpose that a store of wealth was buried in the house of a Bhargava ; and no pains were spared to inflame the warrior clan. What have we to do with wealth or riches, we whose wealth is our wisdom and pure life? Death has no power over us and it is a heinous sin to take away our lives. So, we adopted this method of freeing ourselves from our bodies. There is nothing for you to avenge, nothing to vent your wrath at." Aurva clasped his hands in reverence and replied, " But, my anger is just and righteous ; and it would consume me if I do not expend it upon some object. Advise me a course whereby the fire of my wrath would not be fruitless and would not consume me." " Then," said the Fathers "place it in the waters." He did so and it is there even now in the form of a mare's head Badava, and drinks of the water of the ocean—*M. B. Adiparva* 194-196.

The name Aurva occurs in Rigveda VIII, 102, 4, " Like Aurva-Bhrigu, like Apnavana, I invoke Agni, the pure, who is clad with the (samudra) sea." Both Aurva and Apnavana are included among the Rishis of the Pravara of a branch of the Bhrigus known as Jamadagna vatsah. According to the Vachaspathya dictionary, Aurva is the son of Rishi Urva. But, the above extract from the Adiparva makes no mention of the names of his parents, except that they were of the clan of the Bhrigus.

Narayana became the Maharshi Badavamukha for the good of the worlds. Once, he was engaged in tapas on the mount Meru and called the ocean to come unto him. It did not and his anger sent forth a fire from his body which deprived the waters of motion and they were saline like sweat. "None shall drink of you. Badavamukha shall take you into himself and you will come out of his body pure and sweet."—*M. B. Santiparva* 351.

Siva created Badava as Kalagni, the fire that destroys the worlds when their work is over.—*Vachaspathya*.



Richeeka :—Aswalayana omits him in his list of the Pravara Rishis of the Gothra of Jamadagna vatsah. This is the same as is mentioned in *V. R.* I. 61 and 62 as living in the mount Bhrigutunda and of whom Ambareesha bought Sunas-sepha. The name of the first son is not given ; but the third is called Sunaka. *Harivamsa* 27, gives Jamadagni, Sunas-sepha and Sunah-puchha as the names of the three sons. But, the *Ait. Brahmana* makes the Rishi Ajeegarta the son of Suyavasa of the Gotra of Angiras ; his sons are Sunah-puchha, Sunas-sepha, and Suno-langoola ; the king is Harischandra, son of Vedhas. For changing Sunas-sepha from Suyavasa-Angirasa to Archika-Bhargava, the Ramayana must have based itself on an older tradition, as a variant of that of the *Ait. Brahmana*. As the Sunakas belong to one of the seven branches of the Bhrigus, with Sunahotra and Gritsamada as their Pravara Rishis, it looks as if Sunas-sepha, whose name, like that of Sunaka is compounded with *suna*, came to be viewed as having belonged to the Bhrigus by birth. It is also said that Suna-hotra belonged to the Angirasa Gotra and gave his son Gritsamada in adoption to Sunaka of the Bhargava Gotra.—*Indo-Aryan Mythology* by Narayana Iyengar. Part II, pp. 343, 344.

Gadhi, king of Kanyakubja, retired to the forests to perform tapas. A daughter was born to him there, whom he named Satyavati ; and her the Rishi Richeeka Bhargava sought in marriage. But, Gadhi required of him a thousand horses, creamy white with black ears. Richeeka got them from Varuna and married Satyavati. One day, his father Bhrigu came down to his hermitage to see him and was mightily pleased with his daughter-in-law. "Choose thou a boon from me" said he. She prayed for a son to be born to her mother and another unto herself. "When you have bathed after your courses, you shall embrace an Aswattha tree



and your mother an Udumbāra ; then, you shall eat of these two *charus* that I have carefully prepared. "A mighty kshatriya shall be born to her and a saintly brahmana shall grace your line." Then, Gadhi and his wife came to Richeeka to see their daughter ; Satyavati told her of the boon she got from Bhrigu and showed her the two *charus*. Her mother persuaded her to exchange them. So, they embraced the wrong tree and ate of the wrong *charu*. Satyavati conceived a babe blazing with terrible kshatriya energy ; while in her mother's womb lay a babe of indescribably bright spiritual radiance. Bhrigu saw it with his eye of wisdom and came to Satyavati. "Daughter! you have done ill to exchange the *charus*; your mother has deceived you, probably under the impression that I would have prepared a *charu* for you more precious. Therein she was wrong, for, in me there is no prejudice nor partiality. Now, a kshatriya of terrible deeds will be born of you, while a brahmana of mighty tapas will be born to king Gadhi." Satyavati trembled in affright and clasping his feet, entreated for mercy. "Lord ! I would that this evil come not upon me. You are almost divine in your powers to do and undo. I pray you to extend your forgiveness unto me." "Nay" replied Bhrigu " my word has gone forth, and cannot be taken back. But I will even do this for you ; I will modify it. Not your son, but your grandson, will be a brahmana-born, but a kshatriya of terrible deeds." And, in consequence, Jamadagni, the saint, was born to Richeeka and king Gadhi had Visvamitra as his son.—*Bh. IX 15. ; M. B. Vanaparva 117 ; Santiparva 48 ; Harivamisa 31.* [The above is varied in some of its details as follows :—

Satyavati requests her husband to bless her and her mother with offspring, and he prepares the *charus* for them.]

Jamadagni :—This name occurs in Rig Veda IX, 97, 51, as praising Soma, Varuna, Mitra, Sarasvati and other



ities and as being an exemplar worshipper like whom other worshippers wished to be.

It was he that instructed Visvamitra in the knowledge of Sasarpari—R. V. III, 53, 15 and 16.

Sayana explains the name as an adjective of Visvamitra himself, in the sense of one who has maintained the blazing Agni in the verse "Lauded by Jamadagni's song, sit in the place of holy Law. Drink Soma, ye who strengthen Law"—R. V. III, 62.

The Sukla Yajur Veda (Muir's *Texts* IV, P. 322), speaks of Jamadagni as having a triple life, the same that exists among the gods. This shows that he ranks among the gods. "Let us have a triple life, a triple life of Jamadagni, the triple life of Kasyapa, the triple life that exists among the gods."

The name of Jamadagni's wife is generally mentioned in the Bharata and the puranas as Renuka, the daughter of Renu, a king of the Ikshwakus; the *Aranyaparva*, 117 names him Prasenajit; the *Kalika purana*, as quoted by Vachaspatya, makes him a king of the Vidarbha country; *Harivamsa*, 27, gives his daughter's name as Renuka and Kamali. This name seems to be in substance identical with Kamayani mentioned in the *Taitt, Ekagni Kanda* II, 8, 10, where, in the rites performed by the bachelor as Snataka at the completion of his Vedic studies and preliminary to his entering the married state, he is made to adorn himself with a garland of flowers, reciting the mantra "I wear together with Bhaga's splendour, the garland which Jamadagni brought to Sraddha-Kamayani." Here Kamayani may be viewed as an adjective of the goddess Sraddha, one who desired to wear the garland. But the same goddess Sraddha praised in R.V. X. 151 as one who is to be realised by the yearning of the heart, is called in the Anukramani as Sraddha-Kamayani, the daughter of Kama or Desire. It



appears to me that Jamadagni's puranic wife Kamali *alias* Renuka is identical with the Vedic goddess Sraddha Kamayani of the Snataka's garland mantra, and that Renuka or she who is scented with the pollen of flowers, is a name coined for her to indicate that she is the same spiritual Lady Faith whom Jamadagni adorned with the garland of flowers. Such being her nature, her father's name Renu (Pollen) requires no explanation, while the other name Prasenajit may be taken to mean one who has conquered the Sena or army of desires ; or in other words, one who is satyakama, having satya, the true self for his desire, for it is only such a man that is fit to be the father of Sraddha Kamayani.—*Indo Aryan Mythology*, Part II. pp. 347-349.

Soon after his marriage, Jamadagni was practising archery and employed his young wife Renuka to go and fetch the arrows back to him. It was in the month of Jyeshtha (June, July) and the sun was high in the heavens. Renuka naturally took shelter for a while under a tree, as her head and feet were scorched by the burning rays. Jamadagni rebuked her for the delay, but, on learning the cause thereof, he prepared to shoot down the wicked sun. Whereupon, the Lord of Day stood before him in the guise of a brahmana and said "Wherein has the sun offended you ? He is the source of light and heat; he draws up into himself the essence of the waters and gives them back as welcome rain. Further, he is always moving with extreme rapidity and I do not see how you will hit him." "I know you" replied Jamadagni "I will transfix you when you stand motionless for half a moment at midday." The sun grew afraid and took refuge in his mercy, who asked him to devise some means whereby the creatures of the earth could pursue their work unharmed by his blazing rays. Then the sun gave him an umbrella and a pair of slippers.—*M.B. Anusasana-parva* 144, 145,



As the Snataka who has completed his Vedic studies not only adorns himself with flowers, sandal, and collyrium, but also wears an umbrella and a pair of shoes, the aim of this story seems to be to show by allegorical language how Jamadagni, who was suggested by the Snataka's garland mantra to have himself been a great Snataka, completed his studies and acquired the paraphernalia of a Snataka from the sun-God himself. He pursues his Vedic studies with Renuka who, we saw, is Sraddha, Faith or Devotion, a spiritual Lady whose company the bachelor student must needs have while shunning the company of real women. She assists in his shooting the arrows of his intellect at the subjects of his studies again and again; the shooting means not killing, but winning the aim; and when at last she leads him to aim at the summer sun, who by means of his warmth and rain is the doer of universal good, his study is completed. The sun symbolises the Udgeetha or the sacred syllable *Om* (*Chandogya Up.* I, 5, 1), which according to several Upanishads, represents the Supreme Self. The knower shoots Him with his self as the arrow and becomes merged in Him (*Mundakopanishad* II, 2, 4). When the summer sun symbolizing the Self of universal good is aimed at and understood, the study of all the Vedas and the Vedanta is completed.—*Indo Aryan Mythology, Part II, p. 350*).

Parasu Rama :—He was born in the Treta Yuga, in the year Pramati, in the month of Chitra, on the night of Saturday, the eleventh of the bright fortnight, the constellation Rohini presiding—*Translator*.

One day Renuka went to the river Narmada to have her bath and saw there Chitraratha the king of Martikavata, disporting himself with his wives. Her heart went out to him; but, the next moment she realized the awful sin she had committed and was overcome with grief and fear. Shorn of the rays of her chastity, she fell down from the firmament,



through which she was coursing, into the deep waters of the Narmada. With much difficulty, she managed to reach the land and went back to her hermitage trembling with fear. Jamadagni of the open Eye, saw her spiritless, lustreless and dull. Then, his sons happened come into the cottage from the woods where they had been to gather fruits and roots. He ordered them in turn to kill her—Rumanvan, Sushena, Vasu and Visvvasu. They stood speechless with surprise and fear; their disobedience entailed upon them a dreadful curse by which they were reduced to the level of beasts and birds, dull, idiotic and senseless. Rama the youngest, was the last to come in and to him spoke Jamadagni. "This, your mother, has sinned foully and deserves not to live. Slay her at once."

And Rama went to where his mother was and lopped her head off with his axe. Jamadagni put away his anger from him and he asked his son to chose any boon of him. Then said Rama "I pray that my mother be cleansed of her sin; that she might be restored to life and have no recollection of this incident. May my brothers be restored to their former selves. Let my days on earth be long and let me not be defeated on the field of battle."—*M. B. Vanaparva* 117.

[The following is another variant of the above. Renuka was a model of chastity. She used to go to the river Narmada every day, have her bath and take up a handful of river sand, which, by reverent meditation on her husband, she converted into a solid water-vessel. But, when she became impure of heart, she could not, as before, make a solid vessel out of the loose shifting sand. After fruitless efforts, she went back to her husband, who thereby came to know of her sin].

During his boyhood Rama betook himself to the holy Chakrateertha and prayed long and earnestly to Vishnu.



The Lord stood before him and said "I grant you the wish of your heart and infuse you with my energy. In days to come, Kartaveerya Arjuna will foully slay your father. You will kill him in battle and root out the kshatriyas on earth twenty-one times with your axe. You will then give away this earth to Kasyapa in gift and lay by your weapon. I go down to the earth in the next Tretayuga as the son of Dasaratha, and will take back the energy which I have placed in you. You will live on to the end of this day of Brahma, engaged in meditation and will come back to me in the end."—*Ad. R. I. 7.*

Rama was instructed in the six-lettered mantra of Vishnu by Kasyapa and meditated upon the Lord on the holy mount Salagrama. Vishnu appeared unto him and said "I will place in you my energy to free the earth of the load of evil. You will wipe out the wicked brood of kings and will come back to me when your work is over on earth." He made over to him his axe, bow and arrows,—*Padmapurana, Uttarakanda, 268.*

Rama practised severe austerities to find favor with Mahadeva. Sankara was pleased with his purity and earnestness and said to him, "Rama! You will have the weapons you desire when you are pure enough; else, they would consume you quite." Then Rama passed a thousand years, engaged in the performance of sacrifices, homas, recitations, gifts, vows and penances. Sankara spoke of him in terms of approbation to Uma, the rishis and the gods. Later on, when the gods sought the protection of Siva against the oppression of the asuras, he sent for Rama and said "My energy shall be on you. Go and put down the turbulent asuras." Mahadeva was highly gratified with the way in which he discharged his trust, and instructed him in the science and art of all weapons human and divine.—*M. B. Karna-parva, 34.*



One day, during his stay with Sankara at Kailasa, he excelled Skanda by sending a sharp arrow through the mount Krouncha, which pleased Mahadeva so much that he gave him his own axe—*Mallinatha's* commentary on the *Meghadoota* of Kalidasa I. 57.

Mahadeva was pleased with Rama's devotion to him came to where he was performing tapas on mount Gandhamadana and gave him his axe and divine weapons.—*M. B. Santiparva* 48.

One day Jamadagni and Renuka were alone in the cottage; their sons had gone out as before into the woods. Then Arjuna, son of Kritaveerya, came there and Renuka entertained him hospitably. Proud and haughty, he was not in the least pleased by the reception accorded to him; and by force and in defiance of all resistance, he carried away the calf of the cow that supplied the rishi materials for with his offerings. He heeded not the pitiable cries of the calf and went away, destroying the trees around the hermitage. Rama came back in the evening and to him Jamadagni related the incidents. The cow bleating for its calf filled Rama with such wrath that he pursued the wicked king and slew him in battle, lopping off his thousand arms like so many rotten boughs. Arjuna was already touched with the hand of Death and Rama was the instrument of Fate. The kinsmen of the king were filled with rage and shame and they came upon Jamadagni and his wife while their sons were away. The sage was in profound meditation at the time; he would not fight though he was master of the art of war, human and divine. His foes pierced him with their keen shafts and Jamadagni met his fate at their hands, calling upon his favourite son Rama to the last. Sometime after, Rama came back to the hermitage's laden with fuel and beheld the direful sight. "Mine is the blame," cried he "that I have allowed you to be slain



like an animal by those mean and stupid kshatriyas. How did the Fates permit it that you should die in this way, virtuous, inoffensive and unswerving from the path of righteousness? Awful indeed is the sin of those wretches in that they have killed you with numerous keen arrows—and you, alone, helpless, aged and plunged in profound meditation". He performed the funeral rites for his departed sire and then and there made a terrible vow not to rest nor lay down his axe until he had wiped the wretched kshatriyas from off the face of the earth. He began with the sons of Kartaveerya, and he spared not, but slew and slew until the name of kshatriya was a thing of the past on earth. He filled five large lakes with their blood and offered libations to his ancestors. Jamadagni appeared to him and asked him to desist from the slaughter. Rama thereafter celebrated a splendid sacrifice and gave away the earth to the priests therein. To Kasyapa he made a gift of an altar of solid gold 10 cubits by 9. He retired to mount Mahendra and engaged himself in holy meditation. Jamadagni became one of the seven rishis of this manvantara; and Rama will take his place among them in the next, along with Kripa, Aswatthama, Krishnadwaipayana, and Rishyasringa, Galava and Deeptiman.—*M. B. Aranyaparva* 117. *Bh.* VIII. 13.

He comes from his retreat to the earth on the fourteenth day of every fortnight.—*Ib.* 118.

Jamadagni son of Bhrigu, prayed for long years to Indra on the banks of the Ganga and got from him Kamadhenu, the Cow of Plenty. One day, Arjuna Kartaveerya came to his hermitage, and was entertained with splendid hospitality, he and his countless armies. Arjuna was struck with wonder at the inconceivable powers of Kamadhenu and requested the Rishi to make a gift of it to him. "Nay, it is not mine" replied the sage. "Indra has placed it with



me. Arjuna tried to take it by force ; but, it destroyed his armies in a moment and went back to Swarga. Arjuna, in his mad wrath, slew the unoffending sage most foully—*Padmapurana, Uttarakanda* 268.

Long after, the sages were gathered together during a sacrifice at the holy Yayatipatana, when, Paravasu, the son of Raibhya and the grandson of Visvamitra, taunted Parasu Rama. "You have kept your word nicely, even as becomes a Brahmana and the son of Jamadagni. You have every claim to speak of yourself in such high terms in this large assembly. They say that you made a terrible vow to wipe out the kshatriya race from off the face of the Earth. Yonder Pratardana and his kind are not, I believe, kshatriyas in your estimation. In fact, the earth is overrun with them. Now, I see why you take shelter in mount Mahendra, fearing the just vengeance of those whom you slew." Rama was almost beside himself with rage and mortification and began his terrible work anew, destroying the old and the young, the infant on the breast and the babe in the womb. Time after time he laid his axe at the root of the kshatriya clan. Many ladies concealed their children from his anger. At last, Kasyapa, cunningly managed to get from Rama the whole of this Earth as a sacrificial gift, and resolved to put an end to this wholesale massacre. So he said to Rama, "The earth is mine by right of gift. It is my wish that you stay not in any portion of my dominions. It is not meet that you take back or use a thing you had given away. Proceed at once to the shores of the southern ocean," Rama accordingly repaired there and the ocean, out of dread of him, complied with his wishes to give him a portion of itself for his abode ; and it was known ever after as Soorparaga. Kasyapa made over the earth to the Brahmanas and went away. But, there was none to keep order



and dispense justice. Chaos, anarchy and dire confusion set in. Vaisyas and soodras took to themselves the women of the higher castes, and there was none to prevent them. The weak fell a prey to the strong. Wealth and power exchanged hands very rapidly. Some degraded brahmanas, grew big with pride, and gave out that they were oracles of wisdom and repositories of knowledge, but belied their pretensions by steeping themselves in drink. Brahmanas set the example and the others readily followed, with the result that they were at each other's throats in no time. Theft, oppression, untruth, and immorality were the order of the day. The few that clung to the right discharge of their duties were cruelly slain by the over-whelming numbers of wicked and cruel hearted wretches. Sacrificial halls, hermitages, and temples were scenes of cruelty and carnage; none escaped, women, old men, children or cows; the Spirit of the Earth fled away in affright to the nether worlds. Srutis and smritis, kingly polity, justice, and order were clean forgot. The brahmanas, many of them, found it more convenient to openly profess the life of outcastes and mlechhas. Kasyapa took pity on the misery of the earth and protected her in his thigh (*Uru*); hence one of her names *Urvi*. She mentioned to him such men still on earth who could protect her. "Many of the kshatriyas of the Haihaya line have been concealed by me among their women. The son of Vidooratha of the line of Purooravas is brought up by bears on mount Rikshavan. Rishi Parasara protects, unknown to any, the son of Saudasa. He is otherwise known as Sarvakarma (man of all work), because, though a kshatriya, there is no work that he does not in the Rishi's hermitage. Sibi's son is brought up by cows in the forest; hence his name Gopati (the lord of cows). There is Vatsa (the calf), the son of Pratardana, so called because he was brought up



by the cows in the cow-pen. Rishi Gautama brings up Anga, the son of Dadhivahana and grandson of Diviratha. Brihadratha is protected by the huge apes on mount Gridh-rakoota. The ocean conceals in her depths many warrior princes of the line of Marutta. And many others are now pursuing mean occupations as sculptors, architects, masons, and gold-smiths. Now, there is no lack of men to protect me." Then Kasyapa sent for those princes and made over to them the various kingdoms of the earth.—*M.B. Santiparva*. 48.

Parasurama, having carried out his promise to his ancestors, prepared to retire from the world; he would give away his wealth to the brahmanas. Now, Drona the son of Bharadvaja, desired to obtain from him his knowledge of the art of warfare and of the weapons, human and divine. He proceeded to where Rama was, to mount Mahendra, accompanied by his disciples. He touched the earth with his head before Rama, and proclaimed his family and lineage. "What can I do for you?" asked Rama. "I desire of you" replied Drona "inexhaustible wealth." "I am so sorry. I have given away the earth with all the wealth it has to Kasyapa and the brahmanas, and have nothing left with me but this body and my knowledge of weapons, human and divine; which will you have?" "If you allow me the choice" replied Drona "I would even pray that you instruct me in the knowledge of weapons thoroughly and in detail." And thus Drona became the repository of the knowledge of Rama.—*M. B. Adiparva* 140.

Bheeshma won, in a swayamvara, the hands of Amba, Ambika and Ambalika, the daughters of the king of Kasi, to be wives of his younger-brother Vichitra-veerya. Just before the wedding day, Amba, the eldest, said to Bheeshma "Respected sir! you are the soul of virtue and justice. I put my case before you and leave

son to decide what is best for me. My heart has gone out to the king of the Salvās ; and he has proclaimed his love to me, though all unknown to my parents. So, I am in great doubt whether I could give myself over to another." Bheeshma sent her with all care to her affianced ; but, he rejected her, as being already the lawful bride of another, having been won by Bheeshma in the swayamvara. He would not listen to her protests and declarations of love ; he heeded not that she had permission from Bheeshma to go back. So, she came back weeping, even to where Bheeshma was. She knew not whom to vent her wrath upon—Bheeshma or her father or the king of the Salvās, but she at last pitched upon Bheeshma to wreak her revenge. She retired to the forests and sought council with the hermits. One day, her maternal grand-father, Hotravahana, came there and was informed of the incident. He advised her to take refuge with Rama, son of Jamadagni. "For, Bheeshma dare not disobey him; he owes his knowledge of the art of war to Rama." Then Akritavrana, the bosom friend and companion of Parasurama, came there and to him Hotravahana proffered his request. "Tomorrow, on the fourteenth day of this fortnight, Rama comes here and I will see that he sees justice done to the princess." It was done and Rama took her to Bheeshma and said "Son! Take back this lady for, she has justice on her side." But, Bheeshma represented to him the other side and proclaimed his resolve to meet his preceptor in battle and win or die rather than commit himself to an act unworthy of a kshatriya. Then a fierce battle ensued between them for twenty-three days. Now Rama won, now Bheeshma. One night Bheeshma went to sleep in a despondent mood ; and in a dream he saw before him the foremost of the Shining Ones who revived him before when he was felled to the earth by the fierce arrows of Rama. "Fear not, my son ! Rama will not



defeat you in battle, but rather the other way. There shall come back to you even now the knowledge of the weapon Prasvapana. It appertains to Brahma, and was manufactured by Visvakarma. No one knows it, Rama or any other; but it is yours, for, it was known to you in your previous birth. Rama, your foe and preceptor, will not be killed outright by the discharge of this weapon, but will only fall asleep from which you can awake him by the astra Sambodhana. Thus you will have defeated Rama and yet not be exposed to the heinous sin of slaying a brahmana and acharya; besides, he cannot meet with death at your hands, for he has very long to live." Then the eight Shining Ones went away. The next day there was a fierce fight between Rama and Bheeshma, during which both of them, as a last resource, discharged their Brahmastras at one another. The worlds and their inhabitants were sore afflicted and trembled in dread affright. Bheeshma then called unto himself the wonderful astra Prasvapana and it came to him with the mystery of its discharge and withdrawal. He made ready to discharge it at Rama, when there arose a mighty tumult in the sky and voices were heard exclaiming "Bheeshma! Do not use that astra against Rama." Narada advised him to the same effect and the eight Shining Ones said to Bheeshma from on high "Do as Narada tells you, for this is highly beneficial to the worlds." Thereupon Bheeshma withdrew the Prasvapana astra and infused all his might into the Brahmastra. Rama saw that his foe took back the dread astra and cried out in great excitement "Fool that I am! Bheeshma has defeated me." Then his father and his ancestors came down to him and consoled him gently. "Rama! You did ill to fight with Bheeshma, who is a kshatriya and bound to fight. It becomes you not, a brahmana, to turn your heart from meditation and study to battle and carnage. It was for a special pur-



use that you were made the instrument of a mighty vengeance to be wreaked on the kshatriyas. But, it is all over and past, and you have no call to take it up anew. This Bheeshma is one of the mighty Vasus and cannot be defeated by you; Arjuna, the son of Pandu, is Bheeshma's Fate." But Rama exclaimed "I will never draw away from the fight, for that is my vow. If it so pleases you, persuade Ganga's son to do it." Then Richeeka, Jamadagni, Narada and the others requested Bheeshma to desist from battle. "No" said he "it is my duty as a kshatriya never to turn my back upon my enemy." Then Narada, his mother Ganga and the eight Shining Ones pacified Bheeshma and severely wounded as he was, he went up to Rama and bowed low before him. His late enemy embraced him affectionately and said "I, the terror of the kshatriyas on earth and their exterminator, do here proclaim that no kshatriya deserves to stand beside you either in the past or in the present. I have been highly pleased with you in that you have stood by your vow and duty unflinchingly."—*M.B. Udyoga-parva* 174, 185.

Rama's ancestors found it difficult to stay his hand from the slaughter of the kshatriyas, and related to him the following incident to make him put away his wrath:—There was a Rajarshi by name Alarka, perfect in all the virtues of his order. He triumphed over his enemies and ruled his vast dominions in peace. One day he was sitting under a leafy tree, having resigned his kingdom into the hands of others. Said he to himself "All my strength comes to me by my mind. I must reduce it to subjection if I am to call myself victor. It is the mind that induces men to run after things that help them not. So, I shall pierce it with keen shafts." "Nay," replied Mind "these your arrows can do me nothing; if at all, they will pierce your vital parts and you



die. Go, find arrows of another sort that will make you my master."

Alarka thought over it and said, "The organ of smell enjoys various odours and hankers after them. So, I will discharge my arrows even against the organ of smell." "Nay" replied Smell "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Find arrows of another kind that will make you my master."

Alarka thought over it and said, "The organ of taste enjoys various tastes and hankers after them. So, I will discharge my arrows even against the organ of taste." "Nay" replied Taste "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another sort that will make you my master."

Alarka thought over it and said "The organ of touch enjoys various contacts and hankers after them. So, I will discharge my arrows even against the organ of touch." "Nay" replied Touch "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master".

Alarka thought over it and said "The organ of hearing enjoys various sounds and hankers after them. So, I will discharge my arrows even against the organ of sound." "Nay" replied Sound "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master."

Alarka thought over it and said "The organ of sight enjoys various sights and hankers after them. So, I will discharge my arrows even against the organ of sight." "Nay" replied Sight "these your arrows can do me nothing; if at all, they will pierce your vital parts and you will die. Go, find arrows of another kind that will make you my master."



Alarka thought over it and said, "This mind very often allies itself to Buddhi (Reason). So, I will discharge my arrows at Reason." "Nay" replied Reason, "these your arrows can do me nothing ; if at all, they will pierce your vital parts, and you will die. Go, find arrows of another kind that will make you my master."

Then Alarka engaged himself in a course of tapas of unheard of severity, but acquired not the kind of arrows by which he could pierce the seven mentioned above. He thought over it deeply for a long time and at last decided to have recourse to yoga as his last hope. So, he made his mind one-pointed, concentrated all his energies, curbed his wandering fancies and lo ! he pierced his senses beyond hope with a single arrow. It was yoga that realised for him his supreme wish. In mighty surprise, Alarka said to himself, "What a pity it is ! Till now, I have wasted my efforts and energies on my kingdom, my wealth, my people and my enjoyments. It was never given me to know that in yoga lies supreme happiness."

And Rama laid the words of the pitris to heart and retired to mount Mahendra to engage himself in tapas.—*M. B. Aswamedhika-parva* 31.

Parasurama was overshadowed with the energy of the Lord and hence, he was no Poorna-avatara. He is not an object of worship—*Padmapurana, Uttarakhanda*.

He has a seat in the hall of Yama—*M. B. Sabha-parva* 8.

He knew that Mahavishnu came down on earth as Sree Rama ; and acted in apparent antagonism to him only to proclaim his greatness and glory to the world.—*Raghuvamsa* XI. 15.

Parasurama heard reports of the marvellous might of the son of Dasaratha ; and wishing to test it, proceeded to Ayodhya, taking with him the bow with which he had slain

Countless Kshatriyas Dasaratha was informed of his arrival and sent Rama to receive him. Said Parasurama with a smile "Let me see you string this bow that had sent many a kshatriya to the realms of death." "Holy sir!" replied Rama, "It is not meet that you disgrace me thus. I am instructed full well in the duties of my order. We of the line of Ikshwaku are not much given to speak of ourselves." "Have done with your words" retorted Parasurama "I know your mock-modesty. Get to work". Rama's brow grew black with wrath; he took the bow from Parasurama's hands, bent it like a feather and strung it. He drew it to his ear and the twang was so dreadful that all creatures fell down senseless. "Well" said Parasurama "you are not so bad as I thought. But, let me see you place this shaft on the string and discharge it." Then Rama's anger broke out and he said, "I chose to put up till now with your taunts and gibes. You are awfully proud for a brahmana. Brahma has, I believe, endowed you with greater energy than the kshatriyas. That is why you seek to shame me. But I will raise the veil from before your eyes and enable you to see me as I am." Then Parasurama beheld a mighty Being before him whose form extended far far into limitless space; Adityas, Vasus, Rudras, Sadhyas, Maruts, Pitris, constellations, planets, Gandharvas, Rakshasas, and Yaksas; rivers, sacred shrines, oceans, mountains, sacrifices, serpents, clouds, lightning, all were there. Brahmashis, Devarshis, the Vedas, the Valakhilyas, the Science of war, and everything stood out distinctly in it—the Past, the Present and the Future. Then Rama discharged the arrow and the worlds were sore afflicted. It drained Parasurama of his spiritual lustre, and went back to him who sent it. Parasurama recovered from his amazement, saluted Sree Rama and with his permission, went to mount Mahendra. The Pitris saw that he was



humbled, repentant and keenly alive to his disgrace ; and consoled him saying, " Child ! Remember that your so-called defeat is at the hands of Him who is the Ruler of the Universe, the Fountain of energy. It is our privilege and duty to lift our hearts in devotion to him. Bhrigu, your ancestor, performed tapas in the Krita Yuga at the holy spot Deeptoda. Go there and recover your former glory and might by stern tapas."—*M. B. Vana-parva*. 98.

Karna approached Parasurama to learn from him the secret of the Brahmastra ; and knowing that Drona would not instruct him therein as he was not pure enough, he repaired to mount Mahendra, saluted Parasurama and said that he was a brahmana of the Bhrigu line. Rama acceded to his request, and Karna stayed with him to be instructed. His patience, humility, assiduity and devotion was so great that Rama initiated him into the mysteries of the discharge and withdrawal of the Brahmastra. One day it was very hot and Rama, enfeebled by long fast, slept with his head on the lap of his favourite disciple Karna; when there approached them a frightful creature with eight feet, sharp teeth, short needle-like hair all over its body, wrinkled limbs and pig-like in form. It fed upon flesh and blood and was horrible to see. It put its keen snout into the thigh of Karna and bored a hole into it. Blood flowed in torrents ; the agony was excruciating ; but Karna, as a kshatriya, put away from him the sense of pain and discomfort and his face was calmer than before. He would not shake away the dreadful thing lest his guru's sleep should be disturbed. But, his blood drenched Rama's body and he awoke. He looked at the pool of blood and at the dreadful creature wallowing in it and at the face of Karna, calm and serene as a statue. " What is this ? " cried he " How came you to be thus ? This blood has defiled me." Karna pointed to the creature



and related what took place. Rama looked at it and even as he did so, it gave up its life in the very blood it had shed. All at once, there appeared in the sky a Rakshasa seated on a cloud, swarthy of complexion, red-throated, deformed, and capable of assuming any form. He clasped his hands in reverence and with a full heart said to Rama "May all good be thine. Give me leave to go whence I came. I am freed by you from this hell ; and I and mine are ever yours to command." Parasurama asked him "Who are you ? How came you into this hell ?"

He replied "In former times, I was Damsa the Asura and a friend of Rishi Bhrigu. I entertained an unholy passion for his wife and abducted her. Your ancestor came to know of it and cursed me. 'Wicked wretch ! Go down to hell and feed upon urine and phlegm.' I clasped his feet and prayed for a mitigation of the punishment. 'Rama of my line will deliver you from this fate' said the sage, and you have been the means of restoring me to my happy life." He then rose to the regions on high.

Rama turned with wrath on Karna and cried "Fool ! No brahmana will and can endure this horrible agony ; but you appear as undaunted and oblivious to pain as a kshatriya. Speak the truth and palter not with me." Karna was afraid of the rishi's curse and replied "Bhargava ! I come of the sootha class that is neither brahmana nor kshatriya. I am Karna the son of Radha. The Books tell us that the teacher who imparts knowledge to us is verily our father ; hence, I thought I was justified in calling myself a Bhargava. Rather blame my love of knowledge that tempted me sore". He clasped the feet of the irate sage and trembled with fear and sorrow. But Rama seemed to consume him with his fierce wrath and said, "Fool ! you have deceived me, your teacher and have unlawfully acquired this knowledge. So, it shall not serve when you



you most need it, when you fight with your equal. The asura will never stay permanently with any other than a brahmana. This is no place for a speaker of untruth. Yet, it shall not go for naught that you have served me; you will not find a kshatriya that could take his place by your side". And Karna went away from mount Mahendra and the presence of Rama a sadder and a wiser man.—*M. B. Santi-parva* 3.

The following is a brief account of the greatness and exploits of Parasurama :—Rama, son of Jamadagni, was of unique might and valour. Arjuna Kartaveerya, of the line of the Haihayas, the foremost kshatriya of the time, met his death at the hands of Rama, because he committed a grievous sin. Rama destroyed the sacrifice of Jambha the asura, slew the priests that conducted it and shattered his head to pieces. Sata- Dundubhi, another famous asura, owed his death to Rama. Six hundred and forty thousand kshatriya warriors were slaughtered by Rama on the banks of the Sarasvati; and further, the contingent of fourteen thousand veterans who hated the brahmanas; and their champion Rama stayed not his hand until thousands fell beneath his arrows; thousand fell a prey to his sword and his terrible club dashed out the brains of thousands. The brahmanas were cruelly oppressed and tortured by the fierce kshatriyas and cried out in piteous tones to Rama to avenge their death; and their champion and avenger did his work only too well; for hundreds and thousands and lakhs of kshatriyas, old and young, the babe in the womb, the child at the breast, none were spared. 'Rama! come to us' cried the poor brahmanas "and deliver us from our torments." And there was a terrible response to the appeal; the broad earth almost sank beneath the load of the corpses of the kshatriyas, Kasmirsas, Daradas, Kuntis, Kshudrakas, Malwas, Sakas, Chhedees,

asis, Karusas, Rishikas, Vidarbhas, Angas, Vangas, Kalingas, Magadhas, Kasi-kosalas, Ratrayanas, Veetihotras, Kiratas, Martikavatas and many others too numerous to mention. Lakes of blood were made by him and his ancestors were offered huge libations of blood. Rama brought the eighteen islands under his sway ; he performed countless Aswamedhas and Naramedhas and in the end made over the broad Earth in gift to Rishi Kasyapa. There is a contemporary saying about Rama which runs as follows :—Kasyapa received from Rama, the son of Jamadagni, an altar of solid gold, eighteen feet long and about a man's height. Rama fought for a hundred years with Soubha the king of the Salvass. Then young maidens looked at his magnificent form and wonderful strength and said, " Rama ! It is not destined that the wicked Soubha shall meet his fate at your hands. You may as well throw away your mighty weapons. The Lord will come down ages hence as Sree Krishna, and with Pradyumna and Samba, he will rid the earth of this tyrant." Rama heard it and seeing into the future, cast aside his weapons, gave up the world and its concerns and betook himself to glorious tapas. He placed within the waters his war-chariot, weapons, bows, arrows and axe and practised severe austerities. So, Soubha escaped from Parasurama, not because the latter was unequal to the task, but because it was reserved by the Lords of Karma for a later incarnation, even this very Krishna that is with us now. It is he that infused his might into Rama and performed those wonderful and terrible acts.—*M. B. Sabhaparva* 49.

Parasurama came to the swayamvara hall after the bow was broken and had his colloquy with Rama there—*Tulsi Das Ramayana* I.

Saundatti, Chief town of Paragarh sub-division of Belgaum district, Bombay presidency ; 41 miles east by south of Belgaum town and about 24 miles from Dharwar



station on the Southern Mahratta Railway. About 2 miles due east of Saundatti are the ruins of an extensive hill fort called Parasgarh, from which the whole sub-division derives its name. About $5\frac{1}{2}$ miles north-west of Saundatti a large fair in honour of the goddess Yellamma is held twice a year about the full moon in January and in November and December. On each occasion from 15,000 to 20,000 persons attend.

According to local popular belief, the Goddess Yellamma was the wife of a sage who had three sons. One day, enraged at the disobedience of his wife, he ordered his sons to kill her. The youngest boy obeyed, saying that it was his duty to obey his father. At the request of the duteous youth, however, the sage brought Yellamma to life again, but hated her still. To regain his favour she served him for three years without food. This appeased the sage, and she was received back into favour.

There is a *dharmasala* at Saundatti, also a Government bungalow above an old temple in a well-preserved fort which overlooks the town. Dharwar is 321 miles from Poona.

Athirata :—Shrine on the Cheyar river, in Cuddappah district, Madras presidency. The sanctity of this spot centres in the pond attached to the temple, the waters of which are said to cleanse from the most heinous crimes, as illustrated by the purification of Parasu Ram (one of the incarnations of Vishnu) from the sin of matricide. The festival of Sivaratri, held here for three days in the middle of February, attracts many thousands of pilgrims from Cuddapah, North Arcot, and Nellore districts. The temple has an endowment of £383 per annum.

Nearest Railway stations for this place are Nandalur and Razampetta on the Madras Railway. Distance of these stations from Madras 137 and 130 miles.—*Traveller's Companion.*



5. *The Asuras of the Three Cities* :—

Stories about the three castles of the Asuras are found in the Aitareya Brahmana I, 23 and 25 ; the Taitt. Sam. VI. 2, 3 and the Satapatha Brahmana III, 4,4,3. The Aitareya Brahmana is to the following effect :—

The devas and asuras were jealous of each other and fought. The asuras made the earth an iron castle or town (*ayasmayi-puh*), the antariksha or middle region a silver castle (*rajata*), and the sky a golden castle (*harini*). In opposition to these strongholds of the asuras, the devas made out of the earth the *sadas*, or the sacrificial sitting room; out of the mid-region the *agnidhra* or the fire-place; out of the sky the two *havirdhanas* or repositories for the *havish* offerings; and by performing one after another the three *upasads* or rites so called (the word has also the meaning of besieging), they drove out the asuras from their three castles successively. The *upasad* rites besides, became to the devas an arrow with Agni as its *anikam* shaft, soma its *salya* steel, Vishnu as its *tejanam* point, and Varuna as its *parnani* feathers. For discharging this arrow the *ajya* or the offering of clarified butter thrown into the fire became a bow.

The Taitt. Samhita omits Varuna from the arrow. The Satapatha. Brahmana also omits Varuna, but it says that the weapon was *vajra*, thunder bolt, with Agni, Soma and Vishnu as shaft, iron and point. The Taitt. Samhita adds that after preparing the arrow, the devas asked Rudra to shoot saying ' Rudra is *krura* cruel, let him shoot '. He said ' Let me ask a boon ; let me be the lord of *pasus* cattle '. Hence, it is said, Rudra is the lord of cattle ; he discharged the arrow, and having pierced the three castles, and drove the asuras from these worlds.

Muir quotes the text of the Vajasaneya Sam, 5, 8 which speaks of Agni's *tanuh* or spiritual body thus :—



the body of thine, Agni, which reposes in iron, *ayah sayah*; which reposes in silver, *rajahsayah*; which reposes in gold *harisayah*." Thus the three castles wrested from the asuras seem to have become the abodes of Agni.

He also quotes Atharva Veda V. 29, 9 which speaks of the three castles of iron, silver and gold as Deva-puras, the castles of the gods; also *ib.* X. 6, 10 which says "Holding that *mani* gem, the moon captured the golden castles of the asuras *alias* danavas"; and verse 20 of the same hymn which says: "Allied with them (the Atharvans) the Angirases shattered the castles of the dasyus; with it do thou slay thine enemies."—*Indo Aryan Mythology. Part I*, pp. 376, 377.

The gods and demons were engaged in warfare.
The evil demons, like to mighty kings,
Made these worlds castles; then they formed the earth
Into an iron citadel, the air
Into a silver fortress, and the sky
Into a fort of gold. Whereat the gods
Said to each other, 'Frame we other worlds
In opposition to these fortresses.'
Then they constructed sacrificial places,
Where they performed a triple burnt oblation.
By the first sacrifice, they drove the demons
Out of their earthly fortress, by the second
Out of the air, and by the third oblation
Out of the sky. Thus were the evil spirits
Chased by the gods in triumph from the worlds.

—Aitareya Brahmana I. 23.

Bana was the king of the Three Cities. The Rishis groaned under his oppressive rule and sought refuge with Sankara. He sent for Narada and said to him "Go to the Three Cities and instruct the women therein in such knowledge as goes against the wisdom of the holy scrip-



tures. That will quench their spiritual lustre, where by the Three Cities live and flourish." Narada only did his work too well ; and Anaupamyā, the queen of Bana, was fully primed with heretic doctrines and practices. Meanwhile Sankara spent thousands of years on the banks of the Narmada, preparing his weapons and waiting for the psychological moment. When the Three Cities came together, he burnt them with his arrow. Then said Bana to himself "Strange ! None but Sankara can foil me" ; and he placed the Linga of his favourite deity before him and offered devout worship to it. Siva came to him and said consolingly "Child ! Fear not. You and yours shall dwell happily in the golden city. The other two were thrown down on the mount Srisaila and Amarakantak.—*Padmapurana, Adikhanda XIV, 15.*

AMARAKANTAK.

Hill in Rewa State, Baghelkhand, Central Provinces.
Height above sea-level 3493 feet.

Amarakantak is one of the most holy places to Hindus. It is said that Vishnu destroyed a *rakshas* or demon who lived in three castles of metals, one within the other, under the protection of Brahma, the Creator. Amarakantak is also the birthplace of Kalidas, author of the famous poem of Meghadut. A fair is held here on the occasion of Maha Sivaratri festival; fairs are also held when the solar or lunar eclipse occurs. Thousands of pilgrims travel to bathe in the holy river on these occasions.

There are five *kunds* or pools and some interesting temples on this hill, all of which are considered sacred, being at the source of the holy river Narmada.

Bullock carts, ponies and doolies can be had at the Pendra Road station on the Bengal-Nagpur Railway. Carts can go as far as the foot and ponies and doolies to the



top of the hill. There is a dharmasala for pilgrims at Amarakantak,—*Traveller's Companion*, p. 14.

Formerly the mighty asuras had three cities in heaven ; one was made of gold, another of silver and a third of iron, each of them excellent and large. Kamalaksha, Tarakaksha, and Vidyunmali were the respective rulers thereof. Indra did his very best to capture the cities, but in vain. He then repaired with his gods to mount Kailasa and prayed Sankara to help him. The Lord, moved by the desire of doing good to the worlds and seeing that the time was come for the Three Asuras to cease to live, granted their prayer. The mountains Gandhamadana and Vindhya were the two bamboo poles of his car ; the Earth, with its oceans and forests, was his chariot ; the serpent Sesha was the axle ; the Sun and the Moon were the wheels ; the serpents Elapatra and Pushpadanta were the lynch-pins ; mount Malaya was the yoke ; the great serpent Takshaka was the cord that fastened the yoke to the poles ; the other creatures around him were the girth-ropes ; the four Vedas were the steeds and the Vedangas the bridle-bits ; the Gayatri and the Savitri were the reins and the Pranava was the whip ; Brahma was the charioteer ; the mountain Mandara formed the bow and Vasuki, its string ; Vishnu was the arrow, fire the arrow-head and Vayu the wings of the shaft ; Yama the god of Death was the feathers in its tail and the lightning the whet-stone ; mount Meru was the standard of the car. Thus equipped, Sankara set out to destroy the Three Cities. He formed an excellent and unparalleled array named after him, and stood unmoved for a thousand years. When the Three Cities came together on the firmament, he pierced them with his three shafts that were each of three joints (Vishnu, Vayu and Yama were the joints ; Garhapatya, Dakshina and the Ahavaneeya fires were the three shafts) The danavas could not bear to look at the blazing cities



at the refulgent arrow formed of Vishnu, Soma and the Fire of Dissolution. Uma, the consort of Siva, came over to see the cities burn.—*M.B. Dronaparva* 203.

When the daityas were worsted in the Tarakamaya war by the gods, they sought shelter in the nether worlds in deep despair. Then, the three sons of Taraka, the asura—Tarakaksha, Kamalaksha and Vidyummali—engaged themselves in terrible austerities to obtain from Brahma the boon of eternal life. "Nay" said Brahma, "that is not for you, nor for me. Choose some other likelier boon." Then they consulted together and said to him "Fashion for us three magnificent cities to live in, furnished with every thing that the heart could desire. It shall not be approached by yakshas, rakshasas, uragas or any other beings; no weapons, nor curses, nor artificial elementals shall have power over it. Let us dwell happily therein and range the worlds at our will. We shall come together once in many thousands of years. And may the Lord of all consume them then with a single arrow. Let us meet our fate at his hands and at no other's." Brahma granted them their wishes. Maya, the architect of the gods and the asuras, fashioned by the might of his tapas three splendid cities, the first of gold, the second of silver, and the third of black iron, every one of which was one hundred yojanas square. Countless myriads of daityas and danavas gathered round them, haughty, fierce and cruel. Maya created for them every thing that they could desire. Later on, Hari, the son of Tarakaksha, performed austere tapas and obtained from Brahma a wonderful boon. There was in his city a well named Mritasanjeevini. Such of the asuras as were wounded or killed in battle were thrown into it and came out whole, stronger, fiercer and more powerful for evil. They were never defeated in battle; to one who was killed in battle, ten were brought into being. Pride and



strength turned their heads quite; the cities of the mortals, the hermitages of the holy rishis, and the abodes of the Shining Ones escaped not their ravages. Law and order, virtue and righteousness were being gradually strangled to death..... The gods, every one of them, placed in Rudra, one half of their energy for the destruction of the asuras. The Three Cities were ever coursing in Swarloka, Bhuvarkloka and Bhooloka respectively.....

The car sank into the earth under the unprecedented weight of Brahma, Rudra, Vishnu, Soma and Agni, as also the bow of Siva. Thereat, Narayana emerged from the arrow and brought up the car, assuming the form of a bull. Siva infused the Pasupatastra into the arrow.—*M. B. Karna-parva* 24—27. *Anusasana parva* 116.

When the cities and the Asuras therein had been destroyed, Maya, the asura, threw the slain into the well of Immortality ; and they came out stronger and fiercer than ever. Siva was at his wit's end ; when Vishnu saved the situation by transforming himself into a cow with Brahma as his calf. They proceeded to the well and drank it dry. The asuras saw it, but, the illusory power of Vishnu was strong on them, and, they could not lift a finger to avert their ruin. Then, Maya, the yogi, said to those that guarded the well "Verily, Fate is almighty and its decrees are unchangeable, with gods or asuras or self or others. Behold ! this Vishnu comes to the help of Siva with all his powers." Then, Sankara armed himself for the last fight; he got up the war chariot, set the dreadful shaft to the bow and, protected by the energy of Vishnu, destroyed the three cities again in the auspicious Abhijit Muhoorta—*Bh. VII. 10.*

13. *The other*:—Maya fashioned two bows; the one was taken by Siva and the other by Vishnu. The latter handed over his bow to Rishi Richeeka; and from him Jamadagni got it and handed it down to Parasurama.—*Kamba Ramayana*



23. *Stood:*—On this Govindaraja makes the following comment:—We should not infer that the gods were biased towards Vishnu and prejudiced against Siva; for, they were endowed with the open Eye which saw far into the heart of things that were beyond the range of human knowledge. Hence, the Vedic text “Rudra alone was; and there was no second,” means that he was higher than the others below him and no more. But, the other text “Narayana alone was,” makes it plain that Vishnu is the Absolute and no other. Some set up the defence that Rudra might have been worsted by the excess of tamasic guna in him, which surely is no disgrace to him. But, the defence carries its condemnation on its surface; for, the very predominance of the tamasa guna is itself a sure indication of the inferiority of Siva to Vishnu. It is absurd to object that Rama and Lakshmana were defeated and bound by Indrajit; for, they but observed the kshatriya etiquette in battle that does not allow an invisible foe to be shot at by the arrow named Sabdavedhana (locating a hidden enemy by any sound he makes). Dasaratha, who violated the rule, was dreadfully punished by the rishi’s curse which deprived him of the presence of his favourite son in his last moments. So, Rama, who came down on earth to exemplify law and order in his life, would not slay Indrajit by the means open to him. And it is no disgrace to him. But, Rudra was defeated, not on account of any excess of the tamoguna in him, but simply and naturally, on account of his inferiority of energy. If it were otherwise, the gods would have known of it and made proper allowance for it.

Now, it seems to me that the commentator was unbalanced by his fanatic devotion to Vishnu and by his intense pertinacity to establish His absoluteness. But, of a truth, there is not the slightest distinction or difference



between the members of the Trimooṛti—Brahma, Viṣṇu and Siva. The various episodes we come across of their praying to one another, of getting boons from one another and of defeating one another, are but simply so many acts in the great drama of the universe, with special reference to time and circumstances. This view of their oneness is amply supported by numerous passages in the Purāṇas. Other passages that appear to teach a different view are to be rationally understood to mean, that it is good for each one of us to set before himself as his ideal any one of the numerous aspects of God and try to rise up to it by meditation and practice. This could be best done if we confine our attention to it and to it alone and regard it as the highest goal. It was never the purpose of our wise rishis that each one of us should enlist himself under the banners of the members of the Trimooṛti and fight it out with the others, tooth and nail. We see in life that the same person exercises many functions ; each has a different locality, a different name given to it and a different insignia of office ; but, nobody takes the official to be distinct and conflicting in his numerous capacities. Brahman, the Absolute, assumes different aspects in relation to the evolution, preservation and involution of the universe. How could there be any difference or conflict among them, even the slightest?

The above incident between Viṣṇu and Siva seems to have occurred at the end of the sacrifice of Dakṣha. The bow broken by Rama was the one used by Siva on the occasion of his destroying the Three Cities ; so, the mention of mount Meru as the bow is to be taken as describing the same event when it took place in other kalpas. The apparently conflicting versions that, at the end of the Dakṣha yagna, Rudra gave his bow to the devas ; that he gave it to Devarata ; that the devas gave it to Janaka (as narrated



the sages in the asrama of Visvamitra) ; and that Varuna gave it to Janaka (as related by Seetha to Anasooya); are to be reconciled by assuming that the bow was fashioned by Visvakarma for the devas to be used by Sankara to destroy the Tripurasuras; that at the end of the Daksha yagna, Vishnu deprived it of energy ; that at the request of the devas, Rudra gave it to Devarata ; and that later on the gods asked Varuna to make it over to Janaka to be used by him.

212. 2. *King Arjuna :—*

Purooravas

|

Ayus

|

Nahusha

|

Yayati

|

Yadu

|

Sahasrajit

|

Satajit

|

Haihaya

|

Dharma

|

Netra

|

Kunti

|

Sobhanji

|

Mahishman

|

Bhadrasenaka

|

Dhanika

|

Kritaveerya

|

Arjuna

(*Bh. IX. 23*).

Dasasva, the tenth of the hundred sons of Ikshvaku, ruled at Mahishmati. Duryodhana, a king of his line, was beloved by the goddess of the river Narmada and bore him a daughter named Sudarsana. The Lord of Fire fell in love with her, and obtained her in marriage from her father, promising him to remain for ever at Mahishmati and defend it from enemies.—*M. B. Anusasana-parva. 2.* But, the *Sabha parva. 32.*, relates that it was the daughter of king Neela that became the wife of Agni ; and that he fought with Sahadeva, the Pandava, during his digvijaya.



Arjuna chose Dattatreya, an incarnation of Vishnu, as his guru and served him devotedly and well. The sage desired him to choose four boons except that of immunity from death. Arjuna prayed that he might be wealthy, high-minded, strong, truthful, free from envy and endowed with thousand arms; that he should rule, in all virtue, over the animate and the inanimate creation; that he should win over the gods, the sages, the fathers and the brahmanas by splendid sacrifices and the enemies by keen shafts; that he should meet his death at the hands of a person, the like of whom never was, never is and never will be. He was invincible in fight and ruled over Mahishmati for eighty-five thousand years. He brought under his rule, the earth and the islands of Indra, Kacheru, Kama, Gabhastimat, Gandharva, Varuna and Sanhrishta. It was a wonderful sight, when he walked over the waters of the ocean without wetting his clothes. There was none like him before or after. He divided himself into four and in one of his aspects, commanded his armies; in the second, he abode in his capital; in the third, he was present among his people and spared no pains to win their affection; and in his fourth, he conducted sacrifices one after another. The gates of his palace and town were ever open.—*M. B. Sabhaparva* 48.

By the favour of Dattatreya, he obtained a golden car capable of coursing where he liked. Arjuna used his unequalled might to oppress the devas, the yakshas, the rishis and other beings. They carried their complaints to Lord Vishnu who promised Indra that he will raise up some one to destroy the haughty monarch.—*M. B. Aranya-parva*. 116.

Arjuna made a gift of the earth and the seven islands around it to the brahmanas who officiated at his aswamedha. The god of Fire requested him to furnish food for his ravening hunger; countless towns, villages, hamlets, cow-pens and



countries were given him to feed upon. But, the God, relying on the help of the invincible Arjuna, resolved to consume the entire earth with its mountain and rivers. On his way, he came across the holy hermitage of the rishi Vasishtha and reduced it to ashes. Whereat, Vasishtha grew wroth and said, "Arjuna! You did not ask Agni to spare this asrama of mine; in consequence, Rama, son of Jamadagni, will hew down your thousand arms in battle." Arjuna received the curse with perfect serenity.—*Ib. Santi-parva* 48.

One of the boons he obtained was that, if he should ever go wrong, good people should correct or punish him. Then, elated by his boons, he declared that there was none equal to him; the brahmanas depended upon the kshatriyas for their livelihood, and should naturally take a lower place in the social scale. Thereat, Vayu, the messenger of the gods, warns him not to do so and narrates the mighty doings of Kasyapa, Uchathya, Vasishtha, Atri, Chyavana, and other brahmanas. Arjuna is convinced of his error and ever after, is a respecter of the brahmanas.—*Ib. Anusasana-parva* 257.

The sun-god gave Arjuna certain astras to dry up the waters of the ocean; but, he destroyed the asrama of Vasishtha instead. He imprisoned Ravana, the Lord of Lanka, but he released him at the intercession of the rishi Pulastya, the Progenitor of the rakshasas.—*V. R. VII. 31—33; Harivamsa* 33.

The *Vachaspatya* under the word Kartaveeryadeepa, meaning the act of making a donation of lamps, having Arjuna Karthaveerya as the object of worship by means of that act, quotes largely from the work called *Vidhana-parijata*, and a long verse at the end, in which it is stated that Arjuna was an incarnation of the chakra of Vishnu.



A commentary on Amara with Telugu meanings printed at Madras in 1861, says that the river Bahuda is so-called because she gave shoulders to Rishi Likhita, when he bathed in her, and also because she was brought down to the earth by Kartaveerya Arjuna who was Bahuda (one who gave largely)—*Indo Aryan Mythology, Part. I, p. 360.*

Professor Max Muller (*History of Sanscrit Literature, p. 487*) says "Margaveya is a difficult name. It may be simply, as Sayana says, the son of his mother Mrigu; but, Mrigu may be a variety of Bhrigu and thus confirm Lassen's conjecture that this Rama is Rama, the son of Jamadagni, of the race of Bhrigu, commonly called Parasurama."

In the Aitareya Brahmana (VII, 27-30,) Rama Margaveya is mentioned in connexion with the substitute of the Soma which the kshatriya is competent to drink in his Rajasooya sacrifice :—

King Visvantara, son of Susadman, commenced a Vi-Syaparna sacrifice (*i. e.*, a sacrifice without his brahmana priests of the family called Syaparnas), having resolved to interdict them from it. Knowing this, the Syaparnas went to the sacrifice (of their own accord) and seated themselves in the Antar-vedi (the place occupied by the priests and sacrificers only). Seeing them, he (Visvantara) said (to his men). "The Syaparnas are the doers of evil deeds and the defamers of the pure. They have got into my Antar-vedi. Do ye turn them out." Accordingly they were made to get out, but when they were being turned out, they bawled out (*ruruwire*); "Those (brahmanas called) Asitamrigas (of the Kasyapa clan) who conquered the Soma-drink for the Kasyapas from the (brahmanas called) Bhutaviras in (King) Janamejaya Praikshita's Vi-Kasyapa sacrifice (*i. e.*, a sacrifice in which he had engaged the Bhutaviras as the priests to the exclusion of his own priests, the Kasyapas), with those (Asitamrigas) they (the Kasyapas)



while indeed heroic (*viravatah*). Who is he among us the hero (*virah*) that can conquer this Soma-drink (for us)?

Rama Margaveya said: "Here I am the hero." Rama Margaveya was an *anūchana* or well-read student belonging to the Syaparnas, and when they were getting out, he said (to the king): "Will (thy men), O Rajan, turn out from the vedi even one who is *ithamvid*, the knower of what to do?" (The king answered); "Who ever thou art, O Brahmanabandhu, (Brahmanabandhu, literally the kinsman of brahmanas, is a vile epithet signifying one who, as Sayana explains, is Brahmanadhama, the meanest of brahmanas. It may be compared to the epithet Brahmanabruva, a nominal brahman), how dost thou know?" The substance of Rama's reply is this: "The gods excluded Indra from the Soma-drink because he killed Tvashtri's son Visvarupa and Vritra, caused Yatis to be eaten by wolves, killed the Arurmaghas, and rebuked Brihaspati (the priest of the gods). When Indra (the head of the kshatriya) was thus excluded, all the kshatram class became excluded from the Soma drink, and although Indra got over the exclusion by forcibly taking or stealing (*a-mushya*) the Soma from Tvashtri, the kshatram class still remains excluded. He who knows the (sacred) *bhaksha*, food, with which he can (spiritually) enrich the excluded kshatram class, how even he is being turned out from the Vedi!" The king asks: "Dost thou know, O Brahmana! that food?" "Yes, I know." "Tell it, O Brahmana, to us." Then comes a long speech by Rama from which the king learns that the kshatriya's Soma consists in the juice squeezed out from "the airy descending roots of the Nyagrodha tree, together with the fruits of the Udumbara, Asvattha, and Plaksha trees."—*Ibid*, pp. 364, 365.

Kasyapa expels Rama to mount Mahendra according to one account or to Soorparaka according to another; and



where the sea makes bare new land for Rama. Mount Mahendra seems to be on or near the Bay of Bengal seacoast of the Kalinga country, while Soorparaka was probably a sea-port town of Guzarat or Konkan.—*Ibid.* p. 374.

The chakra of Vishnu is called Sahasradhara or Sahasrara, having a thousand spokes; that may have been the reason why Arjuna having a thousand shoulders, was fancied to have been its incarnation. *V. P. I.* 22 verse 71 takes Vishnu's chakra to represent mind—*Ibid.* p. 375.

23. *Chance* :—“If you fail to string this bow” said Rama of the Axe “I will slay you and yours to the last man.”—*Adhy. R. I.* 7.

213. 14, *Took* :—And along with it, the Vaishnava energy that was infused into him for a purpose.—*Padma-purana.*

214. 9 *Drained* :—Then, the energy of Vishnu came out of Parasurama and was seen by the gods to enter into Rama.—*Narasimha-purana.*

25. *Shall destroy* :—He gave permission to Rama's shaft to destroy the merit of his yagnas.—*Padmapurana.* This proves that Rama is the Absolute, since he has the power to give or to take away the high worlds of bliss.—*Go.*

“You are one of the manifestations of the energy of Brahman; and as such, this arrow cannot harm you,” said Rama and was about to discharge the shaft, when Parasurama said “I prefer that you destroy with this arrow the asura named Atula who has assumed the form of certain high worlds; I have won them by my tapas, and for certain purposes of mine, have accepted them.” Rama did so, and the son of Jamadagni exclaimed “Now, the world knows you as the Supreme Narayana”; he went round him in reverence and was absorbed into him. Later on, Parasurama was seen taking his way to mount Mahendra. The gods who were witnesses of this scene said to themselves, “This



is but got up for our benefit. The two manifestations of Vishnu are disporting themselves at our expense."—*Sangraha Ramayana* I. 8.

34. *Disgrace*:—This shows that Parasurama was but an *amsa* of Vishnu and that Rama was the perfect *avatara*. This talk between the two was to throw light on the real nature of Rama in the minds of those that were present and that Rama might take back to himself, the various manifestations of his energy that had been previously placed in others. His wanderings, among the hermitages of the Rishis later on, was for the same purpose, that he might have his full complement of power when he went to fight the *Rakshasas*. The *devas* who were eagerly looking forward to the moment of Ravana's downfall, would naturally be present on this occasion and rejoice that one more step was taken in the work of their deliverance.

215. 2. *Taking my way*:—"My *tapas* has freed me from the evil and your arrow from the good results of my *karma*; hereafter, I am a *Jivanmukta*." So, it was by Parasurama's request that he was apparently defeated and punished.

2. *Mahendra*:—is in the Kalinga country, probably near point Palmyras. The whole of Malabar is at present called the land of Parasurama; it was given him by the ocean to reside in. He got down *brahmanas* from the north to inhabit it.

6. *Went round*:—Rama revered Parasurama as a *brahmana*; the latter recognised Rama as his *Antaryamin* or Inner Ruler and went round him; but, he did not bow in salutation as he was a *brahmana* and Rama was in a *kshatriya* body.

216. 3. *Varuna*:—Dasaratha and those that stood around could not see or hear Parasurama praise Sreerama as the Absolute, nor saw the latter hand over the bow to



Varuna. The weapons of the devas should ever be in their custody and Varuna was their keeper.—Go.

When the Pandavas were making their last journey (mahaprasthana) towards mount Meru, Agni, the god of fire, met them on their way in the shape of a man and said to them "I am Agni. I am he that burnt the Khandava forest, with the help of Arjuna and Narayana. Let Arjuna here lay down his bow Gandeeva and go with you, for, he has no use for it any more. The bright chakra that graced the hand of Krishna has gone back to its Lord in Vaikuntha and will come down, when He takes his next avatara. This bow Gandeeva was got by me for Partha from Varuna and let it be given back to the God." Then Arjuna threw into the waters his terrible bow and the two quivers ever full ; and Agni vanished where he stood.—*M. B. Mahaprasthanika-parva I.*

The following lines from Tennyson's *Morte D' Arthur* offer a very interesting parallel.

"Thou therefore take my brand Excalibur,
Which was my pride; for thou rememberest how
In those old days, one summer noon, an arm
Rose up from out the bosom of the lake,
Clothed in white samite, mystic, wonderful,
Holding the sword—and how I row'd across
And took it, and have worn it, like a king :
And, wheresoever I am sung or told
In aftertime, this also shall be known :
But now delay not : take Excalibur,
And fling him far into the middle mere :
Watch what thou seest, and lightly bring me word."

* * * * *

Then quickly rose Sir Bedivere and ran,
And, leaping down the ridges lightly, plunged
Among the bulrush-beds, and clutch'd the sword,



And strongly wheel'd and threw it. The great brand
Made lightnings in the splendour of the moon,
And flashing round and round, and whirl'd in an arch,
Shot like a streamer of the northern morn,
Seen where the moving isles of winter shock
By night, with noises of the northern sea.
So flash'd and fell the brand Excalibur :
But ere he dipt the surface, rose an arm
Clothed in white samite, mystic, wonderful,
And caught him by the hilt, and brandished him
Three times and drew him under in the mere.
And lightly went the other to the King.
Then spoke King Arthur, drawing thicker breath :
" Now see I by thine eyes that this is done.
Speak out: what is it thou hast heard, or seen "
And answer made the bold Sir Bedivere :
" Sir King, I closed mine eyelids, lest the gems
Should blind my purpose, for I never saw,
Nor shall see, here or elsewhere, till I die,
Not tho' I live three lives of mortal men,
So great a miracle as yonder hilt.
Then with both hands I flung him, wheeling him ;
But when I look'd again, behold an arm,
Clothed in white samite, mystic, wonderful,
That caught him by the hilt, and brandish'd him
Three times, and drew him under in the mere."

217. 15. *Temples* :—Women are allowed to offer worship to the temples and not the gods therein.

18. *Blessing* :—Kunti, the mother of the Pandavas pronounced the following blessing over Draupadi on the occasion of her marriage. " May you delight in the love of your husbands like Indra and Indrani, Agni and Svaha, Chandra and Rohini, Nala and Damayanti, Vaisravana and Bhadra, Vasishtha and Arundati, Narayana



and Lakshmi. Bring forth mighty heroes and long lived. May all the joys of this world be yours. May you ever take the initiatory vow as often as your husbands celebrate sacrifices. Be thou a model chastity and wifely devotion. May your days and night be ever taken up in entertaining guests, good men, children, the aged and the venerable. When your husbands conquer this earth and perform an aswamedha, may you make a gift of it to the brahmanas. May the brightest gems from the earth shine on you. May your days be long on earth. It makes my heart glad to see you thus today, a lovely bride, attired in red silk; may I soon behold thee, the mother of heroes, to continue our line on earth."—*M. B. Adi-parva* 216.

219. 10. *Lakshmi* :—The mystery of the eternal union of the Primeaval Pair is hinted at, here.



APPENDIX A.

The Kalpantara Ramayana.

One day Rama was sitting on his throne of state and a venerable brahmana was holding forth to the assembled multitudes on the heroic achievements of Rama. "It is generally understood that Kumbhakarna was killed before Ravana; but, it is not correct." (This brahmana was no other than Mahadeva in disguise). Now, Jambavan, the hoary Nestor of the monkey world, folded his hands and said "Lord Raghava! This brahmana is right; I have heard your history narrated that way when you came down as Sree-Rama in a former kalpa." Thereupon Rama gave expression to the request of all there to have the Ramayana of a former kalpa narrated in brief.

In old times, King Dasaratha besieged the city Sumanasa. Its king Sadhya fought bravely for over a month, but was defeated and made prisoner. His son Bhooshana took his father's place and came out to fight with Dasaratha. His youth and beauty fascinated the king, whose heart cried out "Alas! I can never find it in my heart to take the life of such a fair boy. His parents, whose joy he is, what untold agony must they experience! And his girl wife would weep herself to death! If my darling boy had but escaped the fangs of the terrible bear that was his Fate, he would be exactly of the same age and of the same beauty, strength, grace and valour." So, he fought with him for a while all gently and by a skilful movement took him prisoner. Thereafter, he made great friends with the father and the son and remained with them for over a month, an honor'd guest. He could never bear to have the boy out of his sight. One day he turned to King Sadhya and said, "How did you ever come to be the father of such a perfect son?"; and Sadhya taught him the mantra and the rites which secured to him the envied result.



Dasaratha went back to Ayodhya, and had the Putreshti performed for him by the rishis. At its close there arose from the Ahavaneeya fire the Lord Vishnu and asked the king to choose any boon he would like from him. The childless king replied "May I be the father of four princes, long-lived, righteous, and guardians of the worlds." "Be it so," said the Lord. But, his queen said "If the Lord is gracious unto us, may He himself be born as my son." Her prayer was granted and Vishnu infused His essence into the consecrated food that was prepared during the sacrifice. And in course of time, Rama, Lakshmana Bharata and Satrughna were born to Kausalya, Sumitra, Suroopa and Suvesha respectively. Brahma came to Ayodhya and performed the necessary sacraments for the princes.

One day a Brahmarakshasa obsessed Rama who fainted in consequence. The boys who were playing with him carried the news to the agonised father, who ran to Vasishtha and sought his help and council. The sage threw upon Rama's body highly-magnetised holy ashes, when the Brahmarakshasa spoke through Rama and said "Holy sir ! I was once a brahmana proud of my vedic lore. I never had enough of despoiling others of their wealth and in consequence, I am doomed to this horrible existence. Show me a way to free myself from it." Said Vasishtha "You will continue to live on as a rakshasa one hundred years more. You will then bathe in the holy Ganga, worship Mahadeva with hundred leaves of the Bilva and bathe again. You will be freed of your sin and I will be there to raise you to the worlds of light. Go." And it all fell out even as Vasishtha foretold.

When they were of age to marry, Dasaratha sent messengers north and south, east and west to all the kings of the earth to send him the portraits of their daughters. One



When they returned and said, "Videha, king of the Vidarbhas, has a daughter of matchless beauty; she comes not of mortal woman, but from the sacrificial fire. King Janaka would consider himself highly honored by an alliance with you." Dasaratha took counsel with his priests and ministers and went over to the capital of Janaka. But an unexpected difficulty confronted the father of Seetha. He had proclaimed a swayamvara for his daughter, a competition opened to all. How could he manage to give his daughter as wife to Rama? He got up at midnight and prayed fervently to Sankara and said "Lord! I wish to give my daughter in marriage to Rama; but some one mightier than he may take away Seetha. Then, I would not have kept my word and it is no light sin. Dasaratha cannot defeat and destroy all the kings of the earth combined. And if Rama should meet his death at the hands of the other kings, what a horrible fate it would be for my daughter? Well, my earnest prayer is that you bring it about anyhow that Rama marries my girl." "I will even do so" replied Mahadeva "Here take this bow and proclaim to the assembled suitors that you have promised to give your daughter in marriage to him who would string the bow." He vanished where he stood and Janaka carried out his orders to the very letter.

Ulvala, rejoicing in the strength of a hundred thousand elephants, managed with extreme difficulty to raise the terrible bow with both of his hands knee-high. His uncle Mareecha heard of it and came to Janaka in the guise of a brahmana. He was honourably entertained and when he was at his meals, Seetha chanced to come there. Mareecha was dumb-founded at her inconceivable beauty and went back, his heart filled with hopeless despair. Then came there Indra and the gods. Indra managed to lift it up, but could not bend it; Soorya fell down in a faint when he was



trying to string it ; Vayu succeeded in bending it a little, but was thrown far by the recoil ; the huge bow fell upon him and all the gods clapped their hands in high glee. Then the asura Bana came there with Prahlada and numerous daityas. He bent the bow to the length of two finger-breadths. Prahlada and Bali did not compete ; the rakshasas were silent ; the mighty kings of the earth left the place after fruitless attempts to negotiate the bow. Then, the brahmanas tackled it. Visvamitra bent it to about the length of an inch ; the others wisely refrained. Lastly came Rama with his arm gracefully thrown over the shoulders of Lakshmana. He touched the bow, saluted it and went round it in reverence ; then, he essayed to lift it. Then, there began a clapping of hands and much senseless laughter, while some cried out " Ho, ho ! verily we are in mortal danger of being deprived of our honour and lives by this boy-hero." But Rama minded them not ; he set up the bow and playfully strung it with one hand. The vast assemblage gazed in open mouthed wonder. Then, Rama drew the bow string to his ear and let go. The twang was so tremendous that the huge hall resembled a waving field of tall corn over which a sudden blast had passed. Janaka gave Seetha as wife to Rama. The hero put to rout the craven kings gathered there and took his bride to Ayodhya.—*Padma-purana ; Patalakhanda*, 112.

The events of the Ramayana are narrated once again in the above purana *Uttarakanda* 269. I note below only where it differs from the Ramayana of Valmeeki :—

1. Manu Swayambhuva spent a thousand years on the banks of the Gomati, praying to Lord Vishnu and repeating the twelve-lettered Mantra. The Lord granted him his prayer to be born thrice as son to him. He was first Rama the son of Dasaratha and Kausalya ; then Krishna the son of Vasudeva and Devaki ; and lastly he will be Kalki



son of Harigupta, the brahmana and Devaprabha, his wife.

2. Sumitra was the daughter of the king of Magadha.

3. Dasaratha performed a Vaishnava yaga in honour of the Lord. From the sacrificial fire rose Vasudeva and Lakshmi, and asked the king to choose a boon of them. "I desire" said Dasaratha "to have you as my son". Vishnu assented to it and taking a vessel full of *payasa* from the hands of Lakshmi gave it to the king. "Give this to your wives and they will bring forth sons in whom my essence and energy will manifest." Dasaratha distributed it between Kausalya and Kaikeyi who were there. Later on came Sumitra and was given a half of the other two.

4. Rama was born with four arms ; the gem Kaushtubha, the mole Sreevatsa, and the garland Vanamala graced his breast ; from his breath emanated all knowledge and wisdom ; the fourteen worlds were located in his face, the oceans and mountains about his middle, Brahma and Siva in his navel, the quarters in his ears, Agni and Soorya in his eyes and Vayu in his nostrils.

5. He showed himself to them as the Virat Purusha, in whose kosmic mind lies the universe. Kausalya was overcome with great fear and threw herself at his feet crying "Lord! I have got you as my son, and thereby have realised my utmost wishes. I pray you to put away this divine form of yours and remain with me as a man among men".

6. Tataka was slain by Rama and went to Vaikuntha in a glorious body.

7. The sacrifice performed by Janaka was Vajapeya. From the play *Janaki-parinaya* :—

Visvamitra came to know that Ravana wanted to marry Seetha, but resolved that none but Rama should have her to wife. He got down Janaka and his daughters to his as-



Rama to be present at a sacrifice that he was to perform, and went to Ayodhya for Rama. Suka, the spy of Ravana, told him of this ; and Ravana and Sarana, his minister, transformed themselves into Rama and Lakshmana and proceeded to Visvamitra's *asrama*, fully aware that Seetha was deeply in love with Rama ; while the rakshasa Vidyujjihva accompanied them as the sage himself. Sarana had arranged to prevent Visvamitra coming back to his hermitage with Rama, by placing in their way Tataka with the strength of a thousand elephants in her, and Mareecha and other redoubtable rakshasas to help her.

Satananda, the priest of Janaka, had often recounted to Janaka the greatness and glory of Dasaratha, of his being blessed with four sons through the grace of Rishyasringa, and of Rama, the embodiment of all perfections human and divine. It was thus that Seetha came to know of Rama and fall in love with him.

Ravana was quite capable of abducting Seetha by force ; but, Rambha's curse and Sankara's great kindness towards Janaka, one of the most ardent of His devotees, stood in his way. Rishi Atri and his wife Anasooya came to the hermitage of Visvamitra to be present at the sacrifice. Seetha saw her beloved Rama in her dreams one night and was more in love with him than ever, if possible. Atri knew that Ravana was doing his best to marry Seetha ; so, he said to his wife " Give your cloth of white silk and the fragrant sandal paste to Seetha. That will effectually protect her from the rakshasas ". Meanwhile, Visvamitra gave Seetha a bracelet and said to her " Wear this and the rakshasas will not be able to see you. " Ravana knew of it and sent Sarana to her disguised as a brahmana from Ayodhya ; he gave her happy news of Rama and as a reward, got from her the precious bracelet.

Ravana was unable to prevent Rama and Visvamitra

...m reaching the hermitage, as Mareecha, Tataka, Subahu and the rakshasas were routed by Rama. The rakshasa king was gone to the asrama disguised as Rama. It Visvamitra happened to see him, the illusion could be destroyed ; so, he devised a means of preventing the sage from coming to his asrama. Close to the spot where Dasaratha had pitched his camp, he created an illusion, whereby Seetha was seen slowly walking along, lost in delicious thoughts about Rama and accompanied by two maids. Rama saw it and was overpowered with love towards her. All at once a messenger ran in hot-footed and announced the dreadful news that Janaka was slain by Ravana. With a heart-rending scream Seetha threw herself into the fire. In the meantime Ravana and Khara had made away with the companions of Rama and replaced them. They cunningly persuaded Rama of the truth of what took place and he prepared to follow Seetha to the other world. But, his foot struck against a stone and from it sprang Ahalya, the beautiful. She bowed low before her deliverer and acquainted Rama with the wiles of the rakshasas, whereat they disappeared with a flash ; and Rama's mind was clear once more.

The rakshasas then went to Janaka as the expected parties from Ayodhya, when a messenger from Indra spoke from the sky. "Royal sage ! Yonder Visvamitra is but the rakshasa Vidyujjihva ; and Rama and Lakshmana that are with him are no other than Ravana and Sarana." By that time the real Visvamitra and Rama came to the place, and the rakshasas fled. The rishi recounted Rama's valourous deeds and how Tataka met her death at his hands. Then Janaka was seized with a great doubt ; it may be another ruse of the rakshasas. So, he gave out that Seetha was to be the wife of him who would bend the bow of Siva, for, he well knew that it was an impossible feat for the rakshas. Visvamitra gathered



that the rakshasas had played their tricks with Janaka; else he would not be so suspicious. He sent for the bow and directed Rama to bend it, which he did. Janaka's doubts were dispelled and he gave Seetha in marriage to Rama.

APPENDIX B.

[The following is to be appended to the notes on the pages indicated]

Notes:—Page 19

Narada:—The further back one recedes into the darkness of the pre-historic ages, the more philosophical does the pro-typic figure of the later Satan appear. The first "Adversary" in individual human form, that one meets with in old Puranic literature, is one of her greatest rishis and yogis—Narada, surnamed the "Strife-maker". And he is a Brahmaputra, a son of Brahma, the male.—*Secret Doctrine Vol. I, p. 444.*

To the mind of the Eastern student of occultism, two figures are indissolubly connected with mystic Astronomy, Chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or even can know, with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000 for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of Narada, the old Vedic rishi, and of Ausura-maya, the Atlantean.

It has already been hinted that of all the incomprehensible characters in the *Mahabharata* and the *Puranas*, Narada, the son of Brahma in the *Matsya Purana*, the progeny of Kasyapa and the daughter of Daksha in the *Vishnu Pura-*



He is the most mysterious. He is referred to by the honourable title of Deva-Rishi (Divine Rishi, rather than Demi-god by Parasara, and yet he is cursed by Daksha and even by Brahma. He informs Kamsa that Bhagavan, or Vishnu in exotericism, would incarnate in the eighth child of Devaki, and thus brings the wrath of Indian Herod upon Krishna's mother; and then, from the cloud on which he is seated—invisible as a true Manasaputra—he lauds Krishna, in delight at the Avatar's feat of killing the monster Kesi. Narada is here, there, and everywhere; and yet, none of the *Puranas* gives the true characteristics of this great enemy of physical pro-creation. Whatever those characteristics may be in Hindu Esotericism, Narada,—who is called in Cis-Himalayan Occultism Pesh-Hun, the "Messenger", or the Greek Angelos—is the sole confidant and the executor of the universal decrees of Karma and Adi-Budha; a kind of active and ever incarnating Logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

Pesh-Hun is a general, not a special, Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events. (This is perhaps the reason why, in the *Bhagvad Gita* we are told that Brahma had communicated to Narada in the beginning that all men whatsoever, even Mlechchas, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that Deity). He is Karma's visible adjuster on a general scale; the inspirer and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names such as *Kalikaraka*, strife-maker, *Kapi-Vaktra*, Monkey-faced, and even *Pisuna*, the Spy, though elsewhere he is called Deva-Brahma. Even Sir William Jones was strongly



impressed with this mysterious character from what he gathered in his Sanskrit studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods." (see *Asiatic Researches* i. 265) All this, besides the fact that the Hindus believe him to be a great rishi, "who is for ever wandering about the earth, giving good counsel," led the late Dr. Kenealy (*Book of God*. 60) to see in him one of his twelve Messiahs. He was, perhaps, not so far off the real track as some imagine.

What Narada *really* is, cannot be explained in print nor would the modern generations of the "profane" gather much from the information. But it may be remarked, that if there be in the Hindu Pantheon a Deity which resembles Jehovah, in tempting by "suggestion" of thoughts, and "hardening" of the hearts of those whom he would make his tools and victims, it is Narada. Only with the latter it is no desire to obtain a pretext for "plaguing," and thus showing them "*I am the Lord God.*" Nor is it through any ambitious or selfish motive ; but, verily, to serve and guide universal progress and evolution.

Narada is one of the few prominent characters, if we except some gods, in the *Puranas*, who visit the so-called nether or infernal regions, Patala ; whether or not it was from his intercourse with the thousand-headed Sesha, the Serpent who bears the Seven Patalas and the entire world like a diadem upon his heads, and who is the great teacher of Astronomy, (Sesha, who is also, Ananta, the infinite, and the "Cycle of Eternity" in Esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the Planets and how to read omens) that Narada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It



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is he who brings on wars and puts an end to them. In the old stanzas, Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this Life-Cycle, or the end of the seventh Race.

There is a work among the Secret Books, called the *Mirror of Futurity*, wherein all the Kalpas within Kalpas, and Cycles within the bosom of Shesha, or Infinite Time, are recorded. This work is ascribed to Pesh-Hun-Narada.—*Secret Doctrine*, Vol. II. pp. 51—53.

In the Aryan allegory the rebellious sons of Brahma are all represented as holy ascetics and yogis. Re-born in every Kalpa, they generally try to impede the work of human pro-creation. When Daksha, the chief of the Prajapatis or creators, brings forth 10,000 sons for the purpose of peopling the world, Narada—a son of Brahma, the great Rishi, and *virtually* a Kumara, if not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those sons to remain holy ascetics and eschew marriage. For this, Daksha curses Narada to be "re-born as a man," as Brahma had cursed him before for refusing to marry, and obtain progeny, saying: "Perish in thy present [Deva or Angelic] form; and take up thy abode in the womb"—*i.e.*, become a man."

Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of Brahma's "First-born," who have all proven rebellious to the law of animal pro-creation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because



most closely connected with the Occult Doctrines—especially with the Secret Cycles and Kalpas.

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to “create” or have progeny, and even as calling his father Brahma a “false teacher” for advising him to get married, as related in the *Narada-Pancha-Ratra*; nevertheless, he is referred to as one of the Prajapatis or progenitors ! In the *Naradiya Purana*, he describes the laws and the duties of the celibate Adepts; and as these Occult duties do not happen to be found in the fragment of about 3,000 stanzas in the possession of European museums, the Brahmans are proclaimed liars; the Orientalists forgetting that the *Naradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such Mss. should be found in the hands of the Hindu profane, those who are ready to sell any precious Olla for a red pottage. Suffice it to say, that Narada is the Deva-Rishi of Occultism *par excellence*, and that the Occultist who does not ponder, analyse, and study Narada from his seven Esoteric facets, will never be able to fathom certain anthropological, chronological and even cosmic Mysteries. He is one of the Fires above mentioned and plays a part in the evolution of this Kalpa from its incipient down to its final stage. He is an actor who appears in each of the successive acts, or Root-races, of the present Manvantaric drama, in the world-allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader.—*Secret Doctrine*, Vol. II pp. 86 and 87.

The *Divine Man* dwelt in the animal, and therefore, when the physiological separation took place in the natural course of evolution—when also “all the animal creation was *untied*,” and males were attracted to females—that race fell; not because they had eaten of the Fruit of Knowledge and knew Good from Evil, but because they knew no better.



Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyan Chohans had incarnated. This is the "Undying Race," as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Narada, the divine Rishi, for having dissuaded the Haryasvas and the Sabalasvas (the sons of Daksha) from procreating their species, by saying; "Be born in the womb; there shall not be a resting place for thee in all these regions." After this, Narada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in another. "When we have ascertained the extent of the universe and learnt to know all that there is in it we will multiply our race," answer the sons of Will and Yoga to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated Ascetics will "multiply," (*i.e.*) once more produce "mind-born" immaculate sons—in the Seventh Root-Race.

It is so stated in the *Vishnu* and *Brahma Puranas*, in the *Mahabharata*, and in the *Harivamsa*. In one portion of the *Pushkara Mahatmya*, moreover, the separation of the sexes is allegorized by Daksha, who seeing that his will-born progeny, the "Sons of passive Yoga," will not create men, "*converts half himself into a female* by whom he begets daughters," the future females of the Third Race which begat the Giants of Atlantis, the Fourth Race, so-called. In the *Vishnu Purana* it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.

Happily for the Human Race the "Elect Race" had already become the vehicle of incarnation of the highest Dhyanis (intellectually and spiritually), before Humanity had become quite material. When the last sub-races—



save some of the lowest—of the Third Race had perished with the great Lemurian Continent, the “Seeds of the *Trinity of Wisdom*” had already acquired the secret of immortality on earth, that gift which allows the same great Personality to step *ad libitum* from one worn-out body into another,—*Ib.* pp. 287 and 288.

Page 57. *Superhuman powers* :—

The following passages represent the latest western views upon the subject and are in entire consonance with the teachings of the Aryan rishis : —

The whole process of recovering more or less remote events is a question of picturing them in the particular sheath—of shaping part of the matter of the sheath into their likeness—in which consciousness is working at the time. In the Self, as a fragment of the Universal Self—which for our purpose we can take to be the Logos, although in verily the Logos is but a portion of the Universal Self—is present everything ; for in the Universal Self is present all which has taken place, is taking place, and will take place in the universe ; all this and an illimitable more is present in the Universal Consciousness. Let us think only of a universe and its Logos. We speak of Him as omnipresent and omniscient. Now, fundamentally, that omnipresence and omniscience are in the individualised Self, as being one with the Logos, but we must put in here a but—with a difference ; the difference consisting in this, that while in the separated Self, as self, apart from all vehicles, that omnipresence and omniscience reside by virtue of his unity with the One Self, the vehicles in which he dwells have not yet learned to vibrate in answer to his changes of consciousness as he turns his attention to one or another part of his contents. Hence, we say that all exists in him potentially, and not as in the Logos actually ; all the changes which go on in the consciousness of the Logos are reproducible in this



separated Self, which is an indivisible part of His Life, but the vehicles are not yet ready as media of manifestation. Because of the separation of form, because of this closing in of the separate, or individualised, Self, these possibilities which are within it as part of the Universal Self are latent, not manifest, are possibilities, not actualities. As in every atom which goes to the making up of a vehicle, there are illimitable possibilities of vibration, so in every separated Self there are illimitable possibilities of changes of consciousness.

We do not find in the atom, at the beginning of solar system, an illimitable variety of vibrations ; it acquires these in the course of its evolution, as it responds continually to vibrations playing upon its surface ; at the end of a solar system, an immense number of the atoms in it have reached the stage of evolution in which they can vibrate in answer to any vibration touching them that arises within the system ; then, for that system, these atoms are said to be perfected. The same thing is true for the separated, or individualised, selves. All the changes taking place in the consciousness of the Logos which are represented in that universe, all these are also within the perfected consciousnesses in that universe and any of these changes can be reproduced in any one of them.

Here is memory ; the re-appearance, the re-incarnation in matter, of any thing that has been within the universe and therefore ever *is*, in the consciousness of its Logos, and in the consciousnesses which are parts of His consciousness. Although we think of the self as separate as regards all other selves, we must ever remember it is inseparate as regards the One Self, the Logos. His life is not shut out from any part of His universe, and in Him we live and move and have our being, open ever to Him, filled with His life.

As the Self puts on vehicle after vehicle of matter, its powers of gaining knowledge become, with each



additional vehicle, more circumscribed but also more definite. Arrived on the physical plane, consciousness is narrowed down to the experiences which can be received through the physical body, and chiefly through those openings which we call the sense-organs ; these are avenues through which knowledge can reach the imprisoned Self, though we often speak of them as shutting out knowledge when we think of the capacities of the subtler vehicles. The physical body renders perception definitive and clear, much as a screen with a minute hole in it allows a picture of the outside world to appear on a wall that would otherwise show a blank surface ; rays of light are truly shut off from the wall, but, by that very shutting off, those allowed to enter form a clearly defined picture.—*A Study in consciousness* by Annie Besant ; pp. 265-269.

What is Memory ? The breaking up of the bodies between death and reincarnation puts an end to their automatism, to their power of responding to vibrations similar to those already experienced ; the responsive groups are disintegrated, and all that remains as a seed for future responses, is stored within the permanent atoms ; how feeble this is as compared with the new automatisms imposed on the mass of the bodies by new experiences of the external, may be judged by the absence of any memory of past lives initiated in the vehicles themselves. In fact, all the permanent atoms can do is to answer more readily to vibrations of a kind similar to those previously experienced than to those that come to them for the first time. The memory of the cells, or of groups of cells, perishes at death, and cannot be said to be recoverable, as such. Where then is memory preserved ?

The brief answer is : Memory is not a faculty, and is not preserved ; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the



Individual consciousness. Every event is a present fact in the universe-consciousness, in the consciousness of the Logos ; everything that occurs in His universe, past, present, and future, is ever there in His all-embracing consciousness, in His "eternal Now." From the beginning of the universe to its ending, from its dawn to its sunset, all is there, ever-present, existent. In that ocean of ideas, all is; we, wandering in the ocean, touch fragments of its contents, and our response to the contact is our knowledge; having known, we can more readily again contact; and this repetition—when falling short of the contact of the outside sheath of the moment with the fragments occupying its own plane—is Memory. All "memories" are recoverable, because all possibilities of image-producing vibrations are within the consciousness of the Logos, and we can share in that consciousness the more easily as we have previously shared more often similar vibrations ; hence, the vibrations which have formed parts of our experience, are more readily repeated by us than those we have never known, and here comes in the value of permanent atoms ; they thrill out again, on being stimulated, the vibrations previously performed, and out of all the possibilities of vibrations of the atoms and molecules of our bodies, those sound out which answer to the, note struck by the permanent atoms. The fact that we have been affected vibrationally and by changes of consciousness during the present life makes it easier for us to take out of the universal consciousness that of which we have already had experience in our own. Whether it be a memory in the present life, or one in a life long past, the method of recovery is the same. There is no memory save the ever present consciousness of the Logos, in whom we literally live and move and have our being ; and our memory is merely putting ourselves into touch with such parts of His consciousness as we have previously shared.



Hence, according to Pythagoras, all learning is remembrance, for it is the drawing from the consciousness of the Logos into that of the separated Self that which, in our essential unity with Him, is eternally ours. On the plane where the unity overpowers the separatedness, we share His consciousness of our universe ; on the lower planes, where the separatedness veils the unity, we are shut out therefrom by our unevolved vehicles. It is the lack of responsiveness in these which hinders us, for we can only know the planes through them. Therefore, we cannot directly improve our memory ; we can only improve our general receptivity and power to reproduce, by rendering our bodies more sensitive, while being careful not to go beyond their limit of elasticity. Also we can "pay attention," (*i. e.*) we can turn the awareness of consciousness, we can concentrate consciousness, on that special part of the consciousness of the Logos to which we desire to attune ourselves. We need not thus distress ourselves with calculations as to "how many angels can stand on the point of a needle," how we can preserve in a limited space the illimitable number of vibrations experienced in many lives ; for the whole of the form-producing vibrations in the universe are ever-present, and are available to be drawn upon by any individual unit, and can be reached as, by evolution, such a one experiences ever more and more.

Remembering and Forgetting.

Let us apply this to an event in our past life : Some of the circumstances "remain in our memory", others are "forgotten." Really, the event exists with all its surrounding circumstances, "remembered" and "forgotten" alike, in but one state, the memory of the Logos, the Universal Memory. Any one who is able to place himself in touch with that memory can recover the whole circumstance as much as we can ;



the events through which we have passed are not ours, but form part of the contents of His consciousness ; and our sense of property in them is only due to the fact that we have previously vibrated to them, and therefore vibrate again to them more readily than if we contacted them for the first time.

We may, however, contact them with different sheaths at different times, living as we do under time and space conditions which vary with each sheath. The part of the consciousness of the Logos that we move through in our physical bodies is far more restricted than that we move through in our astral and mental bodies, and the contacts through a well-organised body are far more vivid than those through a less organised one. Moreover, it must be remembered that the restriction of area is due to our vehicles only ; faced by the complete event, physical, astral, mental, spiritual, our consciousness of it is limited within the range of the vehicles able to respond to it. We feel ourselves *to be* among the circumstances which surround the grossest vehicle we are acting in, and which thus touch it from "outside" ; whereas we "remember" the circumstances which we contact with the finer vehicles, these transmitting the vibrations to the grosser vehicle, which is thus touched from "within."

The test of objectivity that we apply to circumstances "present" or "remembered" is that of the "common sense". If others around us see as we see, hear as we hear, we regard the circumstances as objective ; if they do not, if they are unconscious of that of which we are conscious, we regard the circumstances as subjective. But this test of objectivity is only valid for those who are active in the same sheaths ; if one person is working in the physical body and another in the physical and the astral, the things objective to the man in the astral body cannot affect the man in the physi-



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body, and he will declare them to be subjective hallucinations. The "common sense" can only work in similar bodies; it will give similar results when all are in physical bodies, all in astral, or all in mental. For the "common-sense" is merely the thought-forms of the Logos on each plane, conditioning each embodied consciousness, and enabling it to respond by certain changes to certain vibrations in its vehicles. It is by no means confined to the physical plane, but the average humanity at the present stage of evolution has not sufficiently unfolded the indwelling consciousness for them to exercise any "common sense" on the astral and mental planes. "Common sense" is an eloquent testimony to the oneness of our indwelling lives; we see all things around us, on the physical plane in the same way, because our apparently separate consciousnesses are all really part of the One Consciousness ensouling all forms. We all respond in the same general way, according to the stage of our evolution, because we share the same consciousness; and we are affected similarly by the same things because the action and reaction between them and ourselves in the interplay of One Life in varied forms.

Recovery of anything by memory, then, is due to the ever-existence of every thing in the consciousness of the Logos, and He has imposed upon us the limitations of time and space in order that we may, by practice, be able to respond swiftly by changes of consciousness to the vibrations caused in our vehicles by vibrations coming from other vehicles similarly ensouled by consciousness; thus only can we gradually learn to distinguish precisely and clearly; contacting things successively—that is, being in time—and contacting them in relative directions in regard to ourselves and to each other—that is, being in space—we are gradually unfolded to the state in which we can recognise all simultaneously and each everywhere—that is, out of time and space.



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As we pass through countless happenings in life, we find that we do not keep in touch with all through which we have passed ; there is a very limited power of response in our physical vehicle, and hence numerous experiences drop out of its purview. In trance, we can recover these, and they are said to emerge from the sub-conscious. Truly they remain ever-unchanging in the Universal Consciousness, and as we pass by them we become aware of them, because the very limited light of our consciousness, shrouded in the physical vehicle, falls upon them, and they disappear as we pass on ; but as the area covered by that same light shining through the astral vehicle is larger, they again appear when we are in trance—that is, in the astral vehicle, free from the physical ; they have not come and gone and come back again, but the light of our consciousness in the physical vehicle had passed on, and so we saw them not, and the more extended light in the astral vehicle enables us to see them again. As Bhagavan Das has well said :—

“ If a spectator wandered unrestingly through the halls of a vast museum, a great art-gallery, at the dead of night, with a single small lamp in one hand, each of the natural objects, the pictured scenes, the statues, the portraits, would be illumined by that lamp, in succession, for a single moment, while all the rest were in darkness, and after that single moment, would itself fall into darkness again. Let there now be not one but countless such spectators, as many in endless number as the objects of sight within the place, each spectator meandering in and out incessantly through the great crowd of all the others, each lamp bringing momentarily into light one object and for only that lamp. This immense and unmoving building is the rock-bound ideation of the changeless Absolute. Each lamp-carrying spectator out of the countless crowd is one line of consciousness out of the pseudo-infinite lines of such, that



make up the totality of the one universal consciousness. Each coming into light of each object is its patency, is an experience of the Jiva ; each falling into darkness is its lapse into the latent. From the standpoint of the objects themselves, or of the universal consciousness, there is no latency, nor patency. From that of the lines of consciousness, there is."

As vehicle after vehicle comes into fuller working, the area of light extends, and the consciousness can turn its attention to any one part of the area and observe closely the objects therein included. Thus when the consciousness can function freely on the astral plane, and is aware of its surroundings there, it can see much that on the physical plane is "past"—or "future," if they be things to which in the "past" it has learned to respond. Things outside the area of light coming through the vehicle of the astral body will be within the area of that which streams from the subtler mental vehicle. When the causal body is the vehicle, the "memory of past lives" is recoverable, the causal body vibrating more readily to events to which it has before vibrated, and the light shining through it embracing a far larger area and illuminating scenes long "past"—those scenes being really no more past than the scenes of the present, but occupying a different spot in time and space. The lower vehicles, which have not previously vibrated to these events, cannot readily directly contact them and answer to them ; that belongs to the causal body, the relatively permanently vehicle. But when this body answers to them, the vibrations from it readily run downwards, and may be reproduced in the mental, astral, and physical bodies.

Attention.

The phrase is used above, as to consciousness, that "it can turn its attention to any one part of the area, and observe



closely the objects therein included". This "turning of the attention" corresponds very closely in consciousness to what we should call focussing the eye in the physical body. If we watch the action taking place in the muscles of the eye when we look first at a near and then at a distant object, or *vice versa*, we shall be conscious of a slight movement, and this constriction or relaxation causes a slight compression or the reverse in the lenses of the eye. It is an automatic action now, quite instinctive, but it has only become so by practice; a baby does not focus his eye, nor judge distance. He grasps as readily at a candle on the other side of the room as at one within his reach, and only slowly learns to know what is beyond his reach. The effort to see clearly leads to the focussing of the eye, and presently it becomes automatic. The objects for which the eye is focussed are within the field of clear vision, and the rest are vaguely seen. So, also, the consciousness is clearly aware of that which its attention is turned; other things remain vague, "out of focus."

A man gradually learns to thus turn his attention to things long past, as we measure time. The causal body is put into touch with them, and the vibrations are then transmitted to the lower bodies. The presence of a more advanced student will help a less advanced, because when the astral body of the former has been made to vibrate responsively to long past events, thus creating an astral picture of them, the astral body of the younger student can more readily reproduce these vibrations and thus also "see." But even when a man has learned to put himself into touch with his past, and through his own with that of others connected with it, he will find it more difficult to turn his attention effectively to scenes with which he has had no connexion; and when that is mastered, he will still find it difficult to put himself into touch with scenes outside the



experiences of his recent past ; for instance, if he wishes to visit the moon, and by his accustomed methods launches himself in that direction, he will find himself bombarded by a hail of unaccustomed vibrations to which he cannot instinctively respond, and will need to fall back on his inherent divine power to answer to anything which can affect his vehicles. If he seeks to go yet further, to another planetary system, he will find a barrier he cannot over leap, the Ring Pass-not of his own Planetary Logos.

The One Consciousness.

We thus begin to understand what is meant by the statements that people at a certain grade of evolution can reach this or that part of the kosmos ; they can put themselves into touch with the consciousness of the Logos outside the limitations imposed by their material vehicles on the less evolved. These vehicles, being composed of matter modified by the action of the planetary Logos of the chain to which they belong, cannot respond to the vibrations of matter differently modified ; and the student must be able to use his atmic body before he can contact the Universal Memory beyond the limits of his own chain.

Such is the theory of Memory which I present for the consideration of theosophical students. It applies equally to the small memories and forgettings of every-day life as to the vast reaches alluded to in the above paragraph. For there is nothing small or great to the Logos, and when we are performing the smallest act of memory, we are as much putting ourselves into touch with the omnipresence and omniscience of the Logos, as when we are recalling a far-off past. There is no "far-off" and no "near". All are equally present at all times and in all spaces ; the difficulty is with our vehicles, and not with that all-embracing change-



less Life. All becomes more and more intelligible and more peace-giving as we think of that consciousness, in which is no "before" and no "after," no "past" and no "future." We begin to feel that these things are but the illusions, the imitations, imposed upon us by our own sheaths, necessary until our powers are evolved and at our service. We live unconsciously in this mighty consciousness in which everything is eternally present, and we dimly feel that if we could live consciously in that Eternal there were peace.—*A study in consciousness* by Annie Besant, pp. 276-292.

Super-physical investigations may be divided into different classes, according to the vision which is used. The power of perception may be exercised by the consciousness working in the emotional (astral), mental, causal, intuitional (buddhic) or spiritual (atmic) vehicle. If the seer is studying phenomena connected with the astral or mental worlds—the inhabitants of these worlds, the conditions of purgatory and heaven and the dwellers therein respectively, thought or desire-forms, lower auras, and the like—he will use astral and mental vision, as is convenient; if he can only use his astral body, he cannot see outside that world, and can only study astral phenomena; if he can use the "illusory body" (the Mayavi Rupa) (*i.e.*), the mental body with a temporarily created astral materialisation, he will use mental vision, and as much astral as he needs. If he is studying the past, he will work through the causal, for though glimpses of past incarnations may be caught on the astral and mental planes—stray pictures thrown or drawn down by special causes—consecutive and voluntary study of the past can only be carried out by the consciousness working in the causal body. The student must not confuse such study with the special activity of the consciousness in the causal body working by abstract thought, with



attention turned inwards not outwards, any more than he must confuse the special activity of the consciousness in the mental body, creating thought-images and reasoning on them, with the observation of the external phenomena of the mental world, taking place outside his own mental body. We perceive through the causal body the full picture of the past, and can observe as much detail as we chose ; that picture contains a perfect reproduction of the whole past scene, and can be passed quickly or slowly before our gaze, and can be repeated at will ; we see not only the causal bodies, say of a man, but also his mental, emotional and physical bodies, and the 'causal vision' of the trained seer includes all, and more than all the powers of sight exercised on lower levels. ("Without senses, enjoying sense objects"; "Without eyes, He sees ; without ears, He hears," etc, "He is the seer, the Hearer, the Knower.")

Observations on globes of our Chain other than the earth are made by going to them in the intuitional vehicle and shaping any organs there required out of the material of those globes.

There are many passages in the Upanishads implying these ideas. It seems to me that we come down into the physical world in order to make our power of perception definite and precise, by its sub-division into senses through the organs of the senses, and that we then carry the precision and accuracy thus gained back with us to be used by our power of perception when exercised in any of our subtler bodies. It is a fact of experience to every seer who is able to use his causal body freely, with outward-turned attention, that he sees things belonging to all the lower planes *i. e.* concrete phenomena ; I think the explanation of this lies in the experiences which he has gone through on the lower planes.



Previous rounds may also be studied in this way. Observations on the two earlier Chains must be made with the spiritual vision. These higher powers of vision again, include all, and more than all, the powers of sight exercised on lower planes ; they do not see vaguely, indefinitely, mistily, but with a clarity and an accuracy beyond all words. As each new power of sight unfolds, the seer is inclined to exclaim ; " I never saw before." It is as though the words of the Apostle were reversed : " Then I saw through a glass darkly, but now face to face. Then I knew in part, but now I know even as I am known."

It is evident, then, that in considering investigations into the super-physical we have to deal with various powers of vision, and with an immense range of very varied phenomena. Moreover, as we ascend, the number of seers diminishes, and the reason of the non-seer will be deprived of even the few data for forming a judgment that he could use on lower levels ; with regard to those, there being a large number of witnesses, he can compare their testimonies, note where they agree and where they differ. But with regard to such subjects as past Races, Rounds and Chains, it seems impossible for those who lack the power to investigate for themselves and to exercise any reasonable judgment as to the statements made, for they are thrown back on a mere handful of investigators. We have available : The wonderful series of letters from the Master K. H., systematised by Mr. A. P. Sinnett and published in his valuable book, *Esoteric Buddhism*, the first in point of time that deals sequentially with these subjects ; then we have H. P. Blavatsky's splendid work, *The Secret Doctrine*, unrivalled in its range ; there are the books on Lemuria and Atlantis, issued by Mr. Scott Elliot ; there is a little book on Atlantis, issued by Mr. Kingsland ; there are the researches of Dr. Rudolf Steiner ; and there are the records



Observations by Mr. Leadbeater and myself, now collected in the book, *Man ; Whence, How, and Whither*. There may of course be others which I do not know. There is, with minor differences, a fair consensus of opinion among all these, with the exception of researches made by Dr. Rudolf Steiner ; and the differences in those may be largely due to the fact that he deals with the subject rather from the psychological stand-point than from that of the observation of the succession of external phenomena. Reasoning on ordinary possibilities in the physical world known to all, is of very little use in this case. We are in a region where we have all described things that are facts or not facts ; either they exist or they do not exist. We are not dealing with theories, but with records of observations, or flights of fancy, or a mixture of the two. Hence the need of caution, both in accepting or rejecting—for the time being—the statements made. The value of W. Kingdon Clifford's arguments on the fourth dimension, based on the higher mathematics, can only be estimated by his mathematical peers ; the rest of us cannot judge them, and any opinion we may form is worthless. It is much the same when the non-seer is confronted with the records above-named ; many accept for the time the seer who appeals to them on other grounds, and they accept him on those grounds as an *authority*, not being able to judge for themselves ; by the exercise of their intuition, or otherwise, they regard one particular person as their teacher, and where reason stops, they believe him or her. That is all right enough, but none of these has any right to impose his own belief in his teacher or any body else, and it seems fitting that all such should be careful to be moderate in their language, as they are only putting forward opinions which are repetitions of the views of their own respective favourite authorities, and these they are themselves unable to justify by any first hand



knowledge. Whoever the authority may be, he or she is only an individual, who cannot rightly formulate beliefs for others, though fully justified in recording his own. I am well aware that, in the past, the differences of opinions which have caused great schisms have been—as above pointed out—just those on which the combatants on both sides could have no personal knowledge. But mistakes in the past are signals warning us of pitfalls in the present, and we would profit by them rather than repeat them. It is inevitable that each should form an opinion on the value of the researches made, but none should force his opinion on others ; to proclaim one person as an infallible authority on a subject unknown to the proclaimer is to show fanaticism rather than reason. I would ask my own friends not to do this with me.

I do not argue that because, in the higher research, all the students but one agree in the main outlines, therefore the one is wrong. *Athanasius contra Mundem* is sometimes right.

It is interesting to notice that the matters on which considerable differences of opinion arise are—with the exception of the views of Christ, noted above—matters which do not bear on life and conduct, but on those which, however interesting as knowledge, are outside that which is needed for the guiding of human life. Life and conduct are immensely influenced by knowledge of the astral and mental worlds—which include purgatory, and heaven—of thought and desire forms, of the lower auras, and other matters of that ilk. This great class of super-physical investigations is the class most useful to the ordinary man ; the yet more vital teachings of brotherhood, reincarnation and karma can be taught on intellectual and moral grounds, apart from super-physical research, though they may be aided and reinforced thereby. The class of super-natural phenomena,

tion, which is most useful is the one which is most within reach, which a fair number of people can investigate, and on which students are fairly agreed. The differences which arise are differences common to all forms of scientific research, and to these we now turn.

In dealing with super-physical researches—we are in the world of science and not of revelation. There are great truths known to the Masters that none of us are able to reach and to investigate. If any of these are given out by the Master, people can accept them or not, according to the view they take as to the authority of the source, and the reliability of transmitter. But, when we are dealing with investigations into other worlds, into the past of our globe, into the various evolutions that have gone on in our solar system ; when we are dealing with investigations into races and sub-races ; when we are concerned in reading the story of the past, whether as applied to the history of humanity or not ; on the whole of these things we are not in the region of revelation, we are in the region of research ; exactly the same canons that we apply to research of the ordinary scientific kind, exactly the same caution in accepting results, exactly the same readiness to repeat experiments that have been made, to revive opinions, to recast conclusions that may have been arrived at on insufficient data—the whole of these things which are common places when we are reading about botany or electricity, that we take for granted in all our ordinary scientific studies, the whole of these apply when any one begins studying the investigations of those who are carrying on researches in a region subtler than that dealt with in the ordinary sciences ; they are making experiments ; they are relying as much on their own observations, and on comparing those observations with those of others, as much any scientist in the obscurer regions of investigation ;



they put forward what they have observed, but they do not ask that their statements shall be regarded as part of some great sacred literature, to be looked upon with the utmost reverence and not to be challenged. Students must get out of this atmosphere altogether, when dealing with people whose senses are merely a little better developed than their own, senses that everybody will be having sometime hence, it may be fifty, one hundred or two hundred years hence, but senses that are in the course of evolution, that all men have to some extent, that many have to a considerable extent. Research becomes mischievous and harmful in its results when the senses used in it are looked upon as some sort of divine gift, instead of as the result of a strenuous forcing process, so that a person possessing them is placed on a pedestal, or treated like a sybil of ancient days through whom some God was speaking. They are merely senses of a finer and keener kind than the physical, but belonging to the phenomenal world just as much as the physical belong to it ; observations made through them depend for their value on careful attention to the objects observed, and rigid accuracy in reporting that which has been perceived. Some people may consider that this is a very cold and prosaic way of approaching a subject which is enwrapped to them in glamour and mystery. But when glamour and mystery only mean that they do not understand the question and the methods of investigating it, is it not better to get rid of them ? Is it not safer and saner to realize that there is no more mystery and glamour in examining the after-death state with the astral vision, than in examining the Tyrol with the physical ? —no more, but *also just as much*. For to see a daisy is a thing as wonderful and mysterious as to see an angel, and the dawn and the sunset are as full of glamour to the seeing eye as the shimmer of colours in an aura.



I have said that there is a large class of super-physical phenomena a knowledge of which affects human life and human conduct. To know something of these not only immensely widens our view of life, but the possession of such knowledge is very important in the guidance of our life now. If we understand after-death conditions and their relations to our conduct here, we can so think, desire, and act now as to ensure favourable conditions then. Ours is a continuous life, and a knowledge of that which is 'beyond the veil' is of vital importance in the same and rational guidance of our life in this world. Moreover we are living in these worlds all the time, and an increasingly large number of people are more or less susceptible to the vibrations of the finer matter composing these worlds. It is very satisfactory to find that on these matters there is a consensus of opinion among observers as to the main points, and variations are confined to details. The literature on these is voluminous, both inside and outside the Theosophical Society, and many small variations will be found in statements concerning these phenomena. It will be useful to understand how variations must arise even among fairly developed seers.

There is one great difference between physical and super-physical research—the apparatus used in them respectively. The physical plane scientist, investigating that which escapes his vision by its distance or its minuteness, uses an instrument outside himself, a telescope, a spectro-scope, a microscope. The super-physical scientist, under similar conditions, evolves within himself the necessary apparatus. Intelligence, as M. Bergson points out, works on inorganic matter by means of arrangements of inorganic matter, while instinct modifies organic matter into the organ it requires within its own body. In this, occult investigation resembles instinct, in seeking its instruments



from the life of the organism, from the consciousness as a whole ; desiring to see, the man creates out of his appropriated matter the organ of vision ; he must evolve, by a steady and well-directed exercise of the will, organs which are practically new, and only then can he call on his intelligence to use them as organs of observation in the world from which has been taken the materials for their fabrication. The Occultist has, however, this advantage over his fellow-scientist of the physical plane, that the latter must work with instruments which he cannot carry beyond a certain limit of delicacy ; whereas the Occultist can continue to create subtler and subtler instruments, right up to the level of the subtlest phenomenon in his solar system ; and when he goes beyond the solar system he can again create instruments suitable to the new conditions.

We must remember that while the senses are being used, it is the man himself who is using them, and he is using them from the higher planes ; the higher the vehicle in which he is working, the better can he control the observation of the senses going on on the planes below his own. It is the spiritual ego, brooded over by the spirit himself, who is the observer, and he puts down his power of perception as senses into the lower bodies, and this power works in their organs of sense ; those organs of senses which work on the lower planes, astral and mental, will be subject to conditions very similar to those working on the physical plane, and these are not difficult to understand.

Let us consider how we see. We say : ' I see ', or ' I observe ' ; but I am inclined to think that very few people analyse the complexity of what seems to them to be the very simple act of sight. In most acts of vision there is a little real sight and a great deal of memory. What we call ' sight ' is a complex, compacted of the translation



the impression just made on the retina and the memory of the whole of the past impressions made by the same or by similar objects. We are not simply seeing the object with the eye ; we have laid up in our memory the images of a number of similar perceptions; and we weld the whole of these into our present perception, and then say : 'I see.' It is useful to realise this. If we look at the photograph of a friend, we recognise it; a baby or a dog looks at it, and does not relate the flat image on the card to the living father or master whom he knows and loves. We see, for the first time in this life, a number of Spaniards, or Indians; we say: "How alike they all are." We confuse them together. They do exactly the same with us. The first thing we see in a number of similar objects is that which they have in common, (*i. e.*) their likeness to each other. As we multiply the sense-impressions, we gradually notice the differences, their unlikenesses to each other. We distinguish by differences. First, we perceive the common type ; then we see the minor distinctions. A shepherd is said to know each of his sheep ; we only see a flock. We really at first see very little of the object of observation, and only as we see it over and over again do we begin to make our perception approximate to the object perceived. As the past experiences of each of us differ widely, we each see each thing differently to a considerable extent ; we bring to each new observation, a different mass of memories, and these modify the present perception thereof. Hence, apart from mere carelessness, people really see physical objects differently, the greater part of each act of perception being memory, and this being different in each.

Apply all this to observations on the astral plane. The length of time during which the seer has been able to see astrally is an important factor in his accuracy. As he grows



more and more accustomed to that world he will perceive differences, more clearly, and be less deceived by likenesses. When he meets a new object, he will at once distinguish it from many other objects of a similar type, whereas the new observer will see the likeness and ignore the differences. Accurate observation there, as here, will depend on experience and memory. An account of early observations will err on the side of likeness, and the beginner will note similarities where the more experienced seer observes difference. His view of the astral world will only gradually become more and more detailed and exact.

Next, we must consider the differences between people in this world, as to accuracy, alike of observation and report, differences which largely arise from differences in the power of paying attention to a thing. The attention of some people is constantly wandering, fluttering like a butterfly from flower to flower and such people cannot be accurate, either in observing or in recording what they have seen. Not only is accuracy of observation one of the rarest things in the world, but the power of memory, which records exactly what has been seen, varies much in different observers. Inaccuracies are sure to creep into descriptions, unless the observations made are immediately written down. In fact, inaccuracy is best avoided by having present a second person to write down the record of the observation, while the observation is going on ; then the seer can very carefully observe the objects before him, while the scribe can write down the words of description exactly as they fall from his lips ; in this way a mistake in memory will not confuse details, and thus blur the accuracy of the record. For instance, in making the observations, now embodied in *Man ; Whence, How and Whither*, the two seers observed at the same time, stopping and re-examining any obscure point, discussing with each other—



while the objects were being looked at—any difficult matter while two scribes took down, independently, every thing that was said, even to the most ejaculatory sentence.

The higher the vision that is being used, the more useful is it that the seer and scribe should be two different persons ; the experienced observer does not need this aid when he is observing the lower planes, which are familiar to him by reiterated observation ; he normally lives consciously in the three worlds, and is thoroughly at home in them all. But observations of unfamiliar scenes, demand more concentrated attention, and then the aid of a friendly scribe is invaluable.

Another thing which leads to many superficial differences of observation is the difference of interest in the different observers. If an artist, a politician, a student of religion, an artisan and an idler should visit the same country, hitherto unknown to them, and should send home descriptions of it to their friends, how different would those descriptions be. The artist's reports would lead one to think that the cities consisted of art-galleries, studios, concert-rooms, and museums, and that art was the chief interest of the nation. The politician would tell of debates, of the strife of parties, of the intrigues of statesmen. The student of religion would draw a picture of church dignitaries discussing theological questions, of conflicting doctrines, of rival sects. The artisan would report conditions of labour, the state of trade, the various crafts practised, and would show the nation as one huge workshop. The idler would write of theatres and music-halls, of dances and dinner-parties, of society gossip and dress. Their respective correspondents, if the country were quite new to them, would gain very different ideas about it. So is it with the many descriptions given by seers of the astral and mental worlds. The personal equation largely colours the obser-



uations ; the man sees the aspects of life in which he personally feels the keenest interest, and only the thoroughly trained seer gives a fairly unbiassed, full, and well-proportioned account.

Again, many descriptions given of the astral world are merely local. People talk of the astral world as though it were the size of Birmingham or Glasgow, instead of being a world considerably larger than the physical, with an immense variety of peoples and other creatures. Many speak of it as though it could be run over in a few hours, whereas few know a tithe of its varied aspects. Observers look at certain types of people, mostly ordinary discarnate entities, as though nothing elsewhere of interest there, and so gain but a very restricted view. Suppose that a dweller in a far-off planet were brought here and plunged into a London slum, were taken through its courts and alleys, and shown the lives of its inhabitants; suppose that having studied this, he was whisked back again to his distant home, and gave there an account of the 'world' which he had seen ; his report might be very accurate—as to the slum ; but it might give a very false impression of our world. An instance similar to this may be found in a very interesting little book, entitled *The Grey World* ; it describes various very dismal conditions and describes them well, but comparatively few people will go through these on the other side of death. They belong to the experiences of those only who, clinging strongly to life, physical remain in the etheric double for a considerable time after death, instead of quickly shaking it off and going on into the astral world.

Another difficulty is connected with the nature of astral sight itself. Astral vision not only differs from the physical in that any part of the astral body can be used for seeing, but also that the observer sees through everything and everything, so that objects take on a very different



aspect from those of the physical plane, and backs and fronts insides and outsides are at first much confused. A man's own thought forms appear to him as independent and celestial entities ; astral matter moulds itself to his thinking, and he sees a beautiful landscape stretching in front of him, unwitting that it is his own creation : he sees what he expects, for expectation has made images, and these present themselves to him as objects ; recollections of earth picture themselves as astral surroundings, and people with similar ideas live together in scenes collectively constructed. The astral world to the uninstructed new-comer is as queer and unlike the reality as is the physical world to the eyes of a new-born baby. Each has to learn the conditions into which he has been plunged.

Here comes in the question of training, which, in the case of those who seek to be taught, differs much with what is called the type, or ray, of the teacher and the pupil. I may be permitted to take as contrasting examples, Mr. C. W. Leadbeater and myself. Mr. Leadbeater, from the opening of his astral vision, was carefully trained in its use ; an older disciple took him in hand, asked him constantly : " What do you see ? ", corrected mistakes, explained difficulties, until his observations were accurate and reliable. I was tossed out into the astral world, left to make mistakes, to find them out, and correct them, to learn by experience. It is obvious that where training is so different, results will be different. Which is the better way ? Neither or both. The first way is the better for the training of a teacher ; the second is the better for the training for my kind of work. In the long run, each will acquire the powers of the other ; these powers are merely obtained in a different order. And if people, instead of quarrelling with each other over their differences, would learn to utilise them by co-operating with and supplementing each other, great profit



would ensue. One will be best in ascertaining details, the other in discovering broad outlines. More may be done together than either could do independently.

Things change in appearance as the power of vision increases. A globe is seen, and one calls it a globe. Later on, one finds that it is not a globe, but the physical end of a form composed of higher kinds of matter. Down here the solar system consists of globes rolling in their orbits round a central sun. From a high plane the solar system looks like a lotus flower, its petals spread in space, its golden centre the sun, and the tip of each petal a world. Was one wrong to speak of a world as a globe? No; it is true on the physical plane. But later, one sees things differently. We see things down here as we might see a picture through holes in a veil which covers it; through the holes we see patches of colour; remove the veil, and the patches are part of a garment, of a hand, of a face. Alas! our senses shut out more than they reveal; they are holes in the wall which imprison our perceptive power. They often deceive us; but such as they are, with all their defects, we must make the best of them. Even talc windows in a wall are better than none.

Moreover, observers, like other people, grow and develop, and the observations of to-day will be much fuller than those of twenty years ago, unless they have stood still during that period; if they have grown, then they will be using much improved powers, which will enable them to be much more minute and accurate than before. Unless students realise that researches are being made by people who are still growing, they will be upset by all new discoveries. Super-physical investigations are like the gropings of scientists on the physical plane. The higher senses grow more delicate, just as the scientist manufactures for himself finer apparatus. The records of research should



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be taken as the work of investigators who have made them as accurate as they can, and who hope to make them fuller and more accurate by and by. We are evolving persons, studying an infinite universe. The worst thing any one can do is to take our imperfect studies as a "Thus saith the Lord". There are no authorities, absolute and infallible in the Theosophical Society.

Let me take as an example the investigations made into the atoms by Mr. Leadbeater and myself, in 1895 and in 1907-8. In 1895 we said that the ultimate physical atom disintegrated into astral matter. That was what we saw. In 1907-8, using other sight, we found that between the ultimate physical atom and its appearance as astral matter a whole series of changes intervened, a series of disintegrations into ultimate bubbles in Ether, and of integrations back to astral matter. The case is analogous to the study of an object under the lower and higher powers of a microscope. You look at it through a low power and describe it! say, that you see little separate particles, and that you so describe them in your record of your observation. You put on a higher power; you discover that little threads of matter, too fine to be visible under the low power, link the particles together into a chain. The first record can hardly be said to be wrong; it recorded accurately what was seen under the low power, the *appearance* presented by the object. All vision can only tell of appearances, and we may always be sure that its records are imperfect. We enlarge our perceptions as we ascend from one plane to another, and gain a completer view of each object.

Only well-trained and experienced seers will avoid the errors which result from looking at facts through a veil of their own thought forms, and this causes further differences. A Roman Catholic untrained seer will find in heaven the Madonna and Child, the Christ and the Saints; the Hindu



and Sree Krishna and Mahadeva ; the Buddhist will sit in rapt contemplation before the Buddha ; angels and devas will be seen crowding round ; the *mis-en-scene* belongs to and varies with the prepossessions of the seer. What are the facts, without the setting ? That each man in heaven sees and worships his own object of devotion, and into each such form the one Lord pours something of his life, his love, meeting and welcoming the outpouring of the love of his devotee, for all worship him, though he be wrought into many forms by many hands. Beautiful indeed is it that each man should see in heaven the Divine in the form which attracted his heart while he was on earth, for thus does no man feel a stranger in his father's house ; he is met on the very threshold by the welcoming smile of his Beloved. The untrained seer of any religion is drawn to those of his own faith, sees their objects of devotion, and thinks that this is all there is of heaven. The trained seer sees them all, and realises that each makes his own image and that the image is vivified for him by the one divine Life ; when he reads the descriptions of heaven in Christian, Buddhist, Hindu books, he recognises the object they describe ; so he recognises that which Swedenborg saw, and that which many discarnate entities describe. The differences do not make him feel that nothing can be known accurately—the effect produced on some by the great diversity of detail ; on the contrary, he sees how much of truth there is amid differences of detail, and even that the detail, apparently the most incongruous, may give a hint of an overlooked fact to add to this store of knowledge, just as we often learn the most from things with which we the least agree. The things which do not appeal to us, the fact, or the aspect of a fact, which we have not observed, very often supply some particular factor which is distinctly valuable in our intellectual life.



Finally: surely we ought to be strong enough and sensible enough to agree to differ where our minds are made up on any point, and to be ready to listen to views with which we disagree.....We have broken the yokes from our own necks; we must not make new ones, for our descendants to break hereafter.

No one of us possesses the whole truth; very far are we from the all-round view of Those "who have nothing more to learn" in our system. Generations far in the future, ourselves in new bodies, will still be extending the limits of the known, and pressing on into the unknown; we do not want our limits to be fettered then by appeals to our present researches, exalted into scriptures, nor to find our opinions, canonised into fossils, used as walls to bar our onward progress then.

And do not be too quick to believe. Intuition is a higher faculty than observation, and the intuition of many spiritually-minded people clung to the great truths of religion when the facts discovered by science seemed to prove them false. The facts of nature have not altered, but new aspects of them have been discovered by further observations, and values have been revised, so that intuition is being justified by the progress of the very science which it opposed. If the intuition of any reader sets itself against any discovery of any investigator, let the former be patient and suspend his judgment. He may be wrong, and may be mistaking prejudice for intuition; if so, he will presently find it out. But *he may be right*, and while the fact, if it be a fact, must remain true, the view taken of it and of its meaning may be wrong; if so, further knowledge will presently correct the error.

"Prove all things; hold fast that which is good." Let us study as strenuously as we can, sift all statements according to our ability, "follow peace with all men," and



willingly extend to all the same liberty that we claim for ourselves.—*The Theosophist*, Vol. XXXIII, pp. 751—757 & 893—909. "*Investigations into the Super-physical.*"

P. 91. *Hindu music* :—

Music in Ancient India.

(From the *Tamil Antiquary*.)

Mr. C. Thirumalayya Naidu, M. R. A. S.

"Roll back symphony, opera, oratorio, Beethoven, Bach, all the great men that have lived for the art ; violin, dulcimer, drum, every musical instrument ever invented ; all the arts, all the culture and civilization that have grown up cheek by jowl with the art by itself ; roll back all these into primeval night ; and leave as the only actor standing—a man ; given then a man and the universe, the problem is—How should the man proceed to the manufacture of music ? " This question has been answered variously by various scholars, and is still the engrossing theme of the musica antiquary who loves to dwell in his own macrocosm of delightful sounds which appeal to him far more powerfully than anything else in this microcosm of multitudinous interests. But it has, all the same, equally interested the lay man whose curiosity early led him to attribute the origin of music to the gods who were believed to sway mankind by their portentous acts, and the philosopher who viewed the subject from his lofty pedestal of logic and science, without being a slave to superstitions, which often meet and gratify the innermost longings of the heart, offer certainties where they can only afford possibilities, and supply conceptions on which the imagination most fondly dwells. The *Speech* theory of Spencer, the *Sexual Feeling* theory of Darwin, and the *Rhythmic* theory of Wallascheck have prominent place in the consideration of the origin of primitive music. In the early infancy of man, prayers were offered to what we now know as the inexorable laws of nature. It was



in offering such prayers that the aid of music or what passed for music in those days was invoked to appease the anger or pacify the malevolence of cruel invisible agencies which threatened him with destruction. A close kinship can thus be traced between the early musical, and religious consciousness of man. Both take their rise in the 'mystical impulse' in which emotion predominates. It was probably a bundle of such superstitious impulses that provoked the early Hindu bards into bursting forth into those hymnal chants in praise of the sun, moon and elements, that were the first foundations of that musical system, which had later on been developed with such great accuracy of conception. The hymns of the Rig and the Sama Vedas are the earliest examples of words set to music. Though it is difficult to trace minutely the stages of evolution music had passed through, before it was brought under a system of rules governing its practice, still it had already passed beyond the stage of mere recitation and declamation. By the time of the Ramayana, it was sufficiently developed so as to be indispensable as an adjunct to poetry in the recitation of ballads. The early bards who indulged in the lighter forms of poetical and musical compositions, animated by the enchanting scenery of the wild romantic regions of India, which helped the development of sentiment and imagination, willingly dedicated themselves to the Muses, "like the grass-hopper that sings all summer without food, to the entire oblivion of the more common concerns of life." They were thus enabled to invent a species of poetry which, set to music, inspired new life. It was this recognition of the relation of poetry to music that is perhaps one of the many causes of the superiority of Sanskrit poetry, which had so skilfully adapted artistic means to artistic ends. Music and poetry has thus become associated with each other, especially in India, where they



both became early subservient to religion, and where a study of it was taken up by the Rishis, 'whose aspirations found vent in measured numbers and varied tone.'

'The Ramayana' says Mr. Cust, 'is no dull volume of exploded and abortive philosophy, no vast commentary which it makes the head ache only to open and glance at, but a noble epic poem, fresh and original'. It was the first epic poem of Valmeeki, the earliest of the Indian poets who composed it in stately *Anushtup* metre. It was the immediate offspring of the emotion of grief which agitated the sage, on hearing the lamentations of the pair of *Crouncha* birds, one of which was wantonly shot by a hunter, as they were sporting together, and which caused him to vent forth his imprecations in the *Sloka* form, this account corroborating to some extent what is known as the emotional theory of music. Valmeeki was thus the first poet and composer combined in one. After finishing the poem, he did not at first know what means he was to adopt, to popularise it. Unlike Homer, who is supposed to have sung his own epics himself, Valmeeki turned to the deserted sons of Rama, whom he instructed to recite it, in all the beauty of its melodious metre and enthralling music and who were in every way fitted for the task 'as bearing upon their persons the signs of their noble origin, ravishing beauty equal to the gods, voices fresh from heaven, notes borrowed from the choir of the angel'. The great poem was sung among the hermitages, charming all hearers, and exciting alternately their compassion and admiration. The heavenly music sung so admirably by the boy musicians drew tears from the learned audience, 'as the noble epic wandered from grave to gay, leading the passions in gentle control, now melting to pity, now rousing to enthusiasm.' As the music ceased, they burst forth in a chorus of praise, and exclaimed in a state of ecstasy 'Oh ! the mellifluous music and the superior beauty



of the slokas ! Oh ! the poem whose incidents which happened long ago, appear, in their true colouring, as if brought before our very eyes.' Mr. Cust describes the whole scene in his own most felicitous manner. ' One day the steps of the noble youths were led to the royal city of Ayodhya. There, on his solitary throne, sat the widowed and childless hero, he that had conquered himself and his enemies ; round him were ranged his brothers, the faithful Lakshmana, and the still more faithful brother Bharata, and the Brahmans and the citizens ; and when in this noble crowd sounded the harmonious and majestic lines from the voices of these boys, the great hero himself was overpowered by the memory of his achievements, thus nobly recorded, thus divinely rehearsed ; strong feeling sprung up in his bosom towards those wondrous twins in whom he could recognise his own lineaments, blended with those of the long-lost Vaidehi. On the rest of the assembly so softly fell the notes that, when the boys ceased, all, old and young, thought them still speaking, and continued listening, as if entranced. They began to feel indeed, what fame was, and blessed the poet, that could give immortality to the deeds of the hero."

If it be asked what were the qualities of the poem that so enchanted the learned assembly of the Rishis, we have no hesitation in saying that it was due to its simple metre, with its easy flow, the agreeable melody, which was sung without effort ; an unpretending accompaniment, a rhythm which was easily followed ; a correct and distinct accentuation ; words which were inspired by natural sentiment ; and above all, a highly poetic imagination which conceived and presented things which occurred long ago, with a true fidelity. The essence of true song being ' concentrated ' emotion enthralling words and music alike, suffusing them with its own hues, the range of the poet's sympathetic intuition



made it possible to enter into the very heart and mind of the audience. He produced, with scrupulous art, all that ran in his mind, 'be it ever so subtle and delicate, and permeated it with a deeper shade of meaning.' 'What a true poet produces' says a critic, 'may greatly delight and astonish his readers, yet not so greatly as its delights and astonishes himself. His passages of pathos draw no tears so deep or so sweet as those that fall from his own eyes, while he writes; his sublime passages overawe no soul so imperiously as his; his own humour draws no laughter so wild or so deep as that stirred within his own breast.' It was such a consummate knowledge of the relationship between musical and metrical laws that enabled Valmeeki to produce a wonderful strain of pathetic verse which, set to music of an enrapturing kind, had justified the saying that 'it is time alone that can produce a man of genius and breathe the inspiration of great events. He was truly a child of the "times", vividly reflecting the dominant emotions of the hour and the scene in which he lived, and in the words of Emerson, 'a heart in unison with his time and country'.

'True art and poetry' says Schlegel, 'are the beautiful crown, the promising blossoms, yea, the very flowers of hope, on the nobly-grown tree of humanity, as it widely expands itself in rich and marvellous intellectual development. True poetry is the most universal of all arts, as it very often springs "indigenous" in other domains of art, in each of which there is a predominance of 'some kind of higher feeling'. A deep feeling and an exquisite sense of beauty were both exhibited by Valmeeki to the eye 'in the combinations of form,' and to the ear in sweet strains of appropriate melody. His art consisted in those sublime touches which depicted emotion in all its variety of working. While the natural and artificial blended and harmonized in their true colouring, he had always subordinated art to nature, in the study of



which, he was 'dutiful and affectionate.' His communion with Nature was 'direct, thoughtful, and imaginative.'

It was only such an affectionate love of nature and natural objects that enabled him to paint so truly and passionately the minutest beauties of the external world. 'Whoever the author is' says Cust, 'he must have been a dweller of the forest. Valmeeki had indeed trodden alone, and in deep contemplative mood, the deep forests of India, untrodden by the foot of man, and unpierced by solar rays, and had observed in their native home, the strange trees which towered high in silent grandeur and appeared to hold communion with the heavens in their gigantic majesty; those sweet smelling flowers and grasses which wasted their fragrance 'on the desert air'; the silent wanderings of fierce carnivora which devastated the whole country by their unceasing ravages; the deep humming of the insect world, which enchanted the scenery all round. He was peculiarly susceptible to Nature's music, which he describes with unabated enthusiasm and real feeling. The notes of the lark, the delicious musical frenzy of the nightingale, and the sweet warblings of the cuckoo and the peacock were enough to rouse his musical susceptibilities to their highest pitch. 'The forests were alive with the music of the bees and the dancing of the peacocks. The sweet humming of the bees which reminded one of stringed music, was accompanied by the croaking of the frogs at regular intervals, which appeared as if they kept time to the stringed music of the bees, and by the grave thunder of the clouds which resembled the sweet sounds of *Mridanga*; the music was kept up by the delightful cooings or the cuckoos, and the well-measured dances of peacocks; the forest looked like a big drinking saloon, overflowing with fresh torrents after the rain, filled with abundant foliage and sweet smelling grasses and flowers and with peacocks which cooed



and danced like drunkards intoxicated with liquors (*Kishkindhakanda* 28). Even when describing the uproar and the terrific sounds on the battle-field, he could not but use the language of music of which he was so passionately fond. 'The music of the battle-field which was so awfully forced on the ear, was supplied by the terrific twangings and crash of the bows, which took the place of stringed instruments, while the tune was kept by the hiccoughs of the dying heroes, and the low moanings of the elephants supplied the vocal music' (*Yuddhakanda*, 52). Ravana boasting of his great valour on the battle-field and addressing the foremost generalissimos of his army, says "Entering on the wide stage of this battle-field, which is swarming with the army of my bitter enemies, I shall now play upon the lute of my terrific bow with the sticks of my arrows, whose bow strings shall produce the most tumultuous noise, which will swell the helpless cries of the awe-struck warriors" (*Yuddhakanda*, 24.)

A musical critic writing about the songs of Russia remarks, 'From the cradle to the grave, song is the constant companion of the Russian's life. It is the delight of both the sexes and of every age. The sports of childhood, the pleasures of youth, and all the varied occupations of mature years have each their own appropriate accompaniment of song'. If this is so with the Russians, it is no less so with the Hindus whose susceptibility to poetic sentiment and religious fervour has early begotten in them an insatiable love for music, which they manifested even in ordinary concerns of life. Leaving alone hymnal chants and devotional songs sung at rituals, there are ceremonial songs sung at betrothals, marriages, christenings and funerals, not to speak of the folk songs of wandering minstrels who are the first recorders of historical events and who celebrate in song the heroic exploits of warrior-chieftains and of



torious highwaymen and brigands, and of the many pathetic and mirthful love-songs provoked by the true love and heroic death of many a village Romeo and Juliet. Whether all or any of these ever existed or were sung in ancient India we have no precise means of ascertaining. No such body of songs has been preserved for us. There is no doubt, however, that many of the customs, on which they were based, were prevalent in early times. We read in the Ramayana, that, early on the morning of the day on which Rama was to have been installed, the usual paraphernalia of palace attendants, were in due attendance on Dasaratha (who however died on the previous night) with the necessary bathing and toilette requisites. There were the ever-ready court-panegyrists whose loud recitations rent the place with their deafening sounds. While some were singing the virtues of the ancient kings of the solar dynasty, some were engaged in beating time with their hands. There were also vocalists and Vina players, who joined them in swelling the chorus (*Ayodhyakanda*, 65). Bands of minstrels formed an important adjunct to palace service, and were in attendance on the king not only on ceremonial occasions, but were engaged in these duties both every morning and evening. Of course there were also singers and instrument-players who were indispensable on all ceremonial occasions. Music was equally indispensable on occasions of religious sacrifices, as on occasions such as the birth of the royal children, their christening, coronations, etc. (*Balakanda*, 18).

Even in the remotest regions of Kishkindha, music was incessantly heard. Rama listened, from the top of Rishyamuka hill, to the voices singing to the accompaniment of the *Mridanga*, and to the hilarious dancing of the monkey-subjects of Kishkindha, (*Kishkindhakanda*,



As Lakshmana entered the inner apartments of Sugriva's harem, he heard the ravishing strains of music that was played on the Vina and other stringed instruments and which was accompanied by the faultless singing of accomplished singers who were so expressive as to make every word, and even every syllable intelligible, which blended with the instrumental music in perfect harmony (*Ib.* 33). In describing the conversation between Hanuman and Rama, on their first meeting, Valmeeki could not but express it in the language of music. 'Rama, when he was listening to Hanuman as he was speaking, found that he (Hanuman) always kept to his chest-voice, without attempting to force himself into higher pitch, and delivered himself in neither too rapid nor too slow movement, such a movement being necessary to ensure the sympathy of the vocal chords with which the tones and tissues of a well-inflated chest would vibrate. (*Ib.* 8). He appears as if he were describing here a singing voice rather than a speaking voice and probably intended to suggest that such a studied intonation implied no ordinary musical training of the voice. Equally noteworthy is his insistence of good and distinct pronunciation of words set to music, with a view to their clear intelligibility. Though, for singing purposes, the elements of language are reducible to a small compass, still accurate pronunciation goes a great deal to make the music intelligible. A musical critic observes: 'Peculiarity and indistinctness of pronunciation are too great and well-known barriers to the adequate enjoyment of vocal music; the first because it is constantly drawing the attention from what ought to be almost ethereal and the second, because it sets the hearer thinking what it is all about and the moment he begins to think, he ceases to feel. It is the province of the singer to purify the sounds of the language to its utmost. It was



tes aspect of singing that Valmeeki emphasized, with a view to bring the character of the music within the easy comprehension of the people. He attached equal importance to music and—the words to which it was set (*Balakanda*, 4 ; *Ayodhyakanda* 81). Some of the wives of Ravana were extremely clever in interpreting the words which constituted the song (*Sundarakandha*, 11). This probably refers to the various kinds of interpretation which words are capable of, according as they are sung in different keys (*ŷatis* in the language of Valmeeki) or in different styles.

Laws of phonetics were early studied as an art, with a view to ensure a correct recitation of the Vedic texts. At the time when the Ramayana was written, it might be supposed to have reached the stage of regulated declamation which was generally accompanied by instruments with stretched strings that were either plucked or struck. It was already regarded as indispensable as a course of study by the enlightened. The art of music was then known as the Gandharva (*Ayodhyakanda*, 2) which was studied as a branch of polite literature by the royalties. According to Bharata, it comprehended instrumental music, both of stringed and other kinds, and was of three kinds, according as it treated of *Swara* (notes), *Laya* (time-measure) and *Pada* (words) (*Bharata Natya Sastra*, page 302). It was royal patronage that was the cause of its elevation to a dignified position among the five arts, which were then known as the "Vyharika Silpas" (*i. e.*) arts which have pleasure or recreation for their object. Rama had an expert knowledge of the fine arts (*Ayodhyakanda*, I. 28). When Dasaratha proposed to his subjects that Rama should be installed as the Yuvaraj or Crown Prince, the latter were only too glad to accept him as their *de facto* ruler and supported the proposal by commending, among other virtues which



qualified Rama for the new office, his great proficiency in the science and art of music (*Ib.* II, 35). It was the chastening and humanising character of music which was calculated to evoke in a ruler well versed in it sympathy and anxious solicitude for his subjects. It was this aspect of music which the subjects of Dasaratha emphasised by referring to Rama's proficiency in music as a superior merit in one who was destined to take an active part in the administration of the country. Ravana was also a great master of music. It was his sublime chanting of vedic hymns that appeased Siva, whom he offended in one of his haughty moods. At the great banquet given by Bharadwaja in honor of Bharata, the guests were regaled with the exciting music of stringed instruments of various kinds (*Ib.* 91). Some of the wives of Ravana were experts in the art of vocal and instrumental music (*Sundarakanda*, X. 32).

Dancing, like music, was much patronised in those days. No prudery was displayed by hypercritical men, and every science and art grew and flourished in the healthy atmosphere of innocent enjoyment. Few were prepared to follow the absurd modern puritanical dictum of 'morals before art or pleasure.' A professional class of dancing women was called into existence, who catered to the artistic requirements of the people (*Balakanda*, X. 5). Among others, eminent painters, sculptors and dancing masters were directed to be present at the great horse-sacrifice by Vasishta (*Ib.* 17). On the day of the christening of the sons of Dasaratha, the city of Ayodhya was ringing with the music of vocal and instrumental players, of dancing women and their masters (*Ib.* 18). On the day of Rama's installation, a number of beautifully dressed dancing women together with their masters, who accompanied them with cymbals in their hands, were ordered to



assemble in the second court-yard of the palace (*Ayodhyakanda* 3, 1). On hearing of the return of Rama to Ayodhya, Bharata ordered a big procession of his subject, among whom there were expert musicians and dancing women, to start from the city and receive him with greeting. Rama was preceded by bands of musicians and instrumental players who greeted him with welcome songs on the occasion of his state entry into Ayodhya (*Yuddhakanda*, 131). Such was the high state of civilization of the times that, in addition to those sources of recreations, there were excellent theatrical companies, which were a great source of pleasurable excitement to the public. In those companies renowned actresses took part (*Balakanda*, 5). Among the large concourse of people who accompanied Bharata, to bring back Rama from his forest sojourn, there were also actors and actresses (*Ayodhyakanda*, 83). In those days female parts in dramatic representations were enacted only by females, and not by males as is some times done at present. This is in accordance with the opinion of Bharata that "females make the best singers, as they are endowed by nature with sweet and flexible voice, while males have a more or less expressive voice and are better qualified to be teachers of music than singers themselves. To suppose that males can sing sweetly and that females will make good teachers, is nothing but rhetoric and is not their true nature." (*Bharata Nitya Sastra*, page 407.)

I have thus far outlined the circumstances that tended to promote the growth and development of musical taste in those days, which cannot but point to the high degree of civilization attained in this direction. The musical art which corresponded to the lively sensibility of the people was fostered under the benign care of enlightened royal patrons who were themselves great masters of the art.



Vocal music is said to be the oldest branch of the art of music, and recitations by bards commemorative of the exploits of heroes are a later development of vocal music. But such recitations which are intended to excite the close attention of the people, would naturally fall flat, if unaccompanied by instrumental music of some kind or other. We accordingly find that different varieties of the *vina* had early become popular as an accompaniment, just as the lyre was the common accompaniment among the Greeks. It is, however, impossible at this distance of time, to precisely estimate the true character of the music to which the Ramayana was set. Judging from the description as given by Valmeeki, it must have been of a very simple kind. There is no mention of the word *Raga* in the musical sense in the Ramayana. It is a peculiar growth of later times, as it is peculiar to the land of its birth. But in its place, a system of what were known as *Jatis* came to be early devised. We read that the twins Kusa and Lava sang the poem in such a way that the music was highly melodious, the time being varied not only in the three different kinds of movements *viz.* *Druta*, *Madhya* and *Vilambita* (corresponding in modern phraseology to *presto*, *allegro* and *andante*) as the nature of the subject demanded, but also in the seven different *Jatis*, or, (as we would now call, *Ragas* or *Keys* in the technical phraseology of the modern western music), and accompanied by the *Vina* with which it was in perfect tune. They were such great proficient in the art of music that they could, with facility, modulate from one note to another through several subordinate transitions which touched the three keys or octaves. (*Balakanda*, 4). The mention of the word *jati* here is significant. The *jatis* were at this time only seven in number, although Bharata mentions eighteen different kinds of *jatis* (*Bharata Natya Sastra*,



307). Judging from the *gitas*, specimens of which are given in the *Sangita Ratnakara*, a *gita* belonging to the *Shadji jati*, began with the note *Shadja* and ended on the same note : in the *Arshabhi jati*, the *gita* began with the note *Ri*, and ended on the same note, and so on. This system of transposition would be best calculated to introduce a variety of scales which were the foundation on which the huge edifice of the later system of *Ragas* was based. The *Ramayana* must be supposed to have been sung in these seven different *jatis* which were varied according to the discretion of the singers, and which afforded facilities for varying qualities of melodic expression. Repeatedly encored by the learned *Rishis* who sat dumb founded at the perfect execution of the singers (whose very speaking was as melodious as their singing, *Balakanda*, 4) and whose eyes were filled with tears of joy, they recited the story with such exquisite sweetness, and in such an expressive way, that every word was perfectly intelligible. The learned assembly complimenting them on the extensive repertory of songs at their command, said 'Oh ! You adepts in music ! This is the choicest of your songs, whose beauty is enhanced by the use of agreeable chromatic intervals' (*Ibid*). In describing the music at the banquet of *Bharadwaja*, *Valmeeki* displays a rare knowledge of the science. 'While bands of *Apsarasas* danced, the celestial musicians sang to the accompaniment of different kinds of stringed instruments which poured forth their dulcet sounds in such happy succession, that the harmony of the vocal and instrumental music was not only perfect (*Layagunanvita*) but was executed in such a pianissimo style (*Slakshna*) and in neither too rapid nor too slow movement (*sama*) and such an expressive manner (*Uccharita*) that all animated creation was spell-bound ?



Ayodhyakanda, 91). Such was the music which Valmiki was never tired of describing in his own inimitable way. Few poets, ancient or modern, could approach him in his rare grasp of the subtilities of music and in the happy manner of his description.

Instrumental music seems to have been developed to a high degree of perfection. *Bheri*, *Dundubhi*, and *Mridanga* were big sized kettle-drums which were indispensable both in times of war and peace. They heralded royal processions, proclaimed state ceremonials, coronations, birth-day celebrations, marriage, etc. They announced the march of the contending parties, on the battle-field. Royal places reverberated incessantly with their deafening sounds. In the Royal palace in Ayodhya big kettle-drums (*dundubhi*) were played with sticks of gold at every *Yamam* (three hours) in the night. (*Ib.* 8). They probably served the purpose of hour-gongs of the present-day. *Mridanga* was of two kinds, a big sized one played with sticks. (*Ib.* 71), and the other, of a smaller kind, which was employed as an accompaniment to vocal music (*Sundarakanda*, 10). *Pataha* was another instrument of the drum kind used also as an accompaniment to vocal music (*Ibid*). It is explained as a side-drum covered with skin, and played, like the *Ghala*, either with stick or hand; (*Sangita Ratnakara*, Vol. II, page 567). *Panava* and *Dindima* were probably, other varieties of the same kind (*Sundarakanda*, 10.) *Mudduka* was a kind of brass-trumpet played as an accompaniment (*Ibid*). *Adambara* was a kind of a shrill clarionet (*Ibid*). But the more interesting of the musical instruments were those of the stringed kind. *Vina* was a general name for all kinds of stringed instruments. The *Vina* which *Kusa* and *Lava* have played to the accompaniment of their voices could have been either of the *Pinaki* or the *Nissanka* kind, which was played with a bow, and which



would have better fitted as an accompaniment by giving out a greater volume of sound.

Bharata, on his return to Ayodha, was surprised to find that no sounds of *Bheri*, *Mridanga* and *Vina* played with sticks, were heard, as used to be the case before (*Ayodhyakanda* 71). The Commentator *Govindaraja* wrongly interprets this passage as meaning that *Bheri* and *Mridanga* only were played with sticks but the *Vina* was played with the hand. He was probably not aware that there were two kinds of *Vina*, *Chitra* and *Vipanchi* which were optionally played with sticks (or *plectrums* as we would now call them) or with the hand. *Chitra* had seven strings, and *Vipanchi*, nine, not seven as the above commentator thinks. The *Sangita Ratnakara* (*vide* Vol. II, 410) says that "Chitra and Vipanchi were played both with sticks and with hand: but some think that chitra should be played with fingers and Vipanchi, with sticks; while others think that Chitra should be played only with the fingers, and Vipanchi with both." The *Vipanchi* variety of *Vina* seems to have been in more common use than others. (*Sundarakanda* 10). A wind instrument of the flute kind was played by some of the mistresses of Ravana (*Ibid.*) while instruments of various other kinds seem to have been commonly used (*Ibid.*). Bands of *Bheri*, *Mridanga*, *Panava*, *Sankha* and *Venu* attached to the armies were played on the battle field, infusing enthusiasm into the hearts of disheartened soldiers (*Yuddhakanda* 44). Such is a brief sketch of the state of musical development in the days of the Ramayana, which is really astonishing, when we consider that the incidents delineated in the stories are supposed to have taken place nearly five-thousand years ago—a period supposed to be of Cimmerian darkness in the history of the world, compared with the modern times.



The Ramayana may be considered to be the earliest national ballad of the country. We see in it the customs, feelings and superstitions of the age truly portrayed by a master-hand. In those days when there were no newspapers to convey news, and no printed books available for easy information, it was such ballads that were instruments of knowledge and education to the people of the country. Thus preserved from oblivion, it has passed from generation to generation, with little alteration, till it is in the mouth of every one who feels as if the events recorded therein were but of yesterday's occurrence. There is no doubt that the one source of its great popularity is that it is the work of a man who was not divorced by wealth or rank or education from the mass of his fellows, but whose education came straight from nature, from which he derived his homely pathos and humour, simplicity and charm. It is this that invests it with a halo of sanctity which is denied to other works of a similar kind. Its perennial interest is in its smooth flow of diction and simple rhythm which every body is able to appreciate.

Page 131. *Manu* :—In the morning they brought water to Manu for washing, as they bring it even now for washing our hands. While he was thus washing, a fish (*matsya*) came into his hands and said 'Keep me, and I shall save thee from a flood which will come in such and such a year and carry away all these creatures. So long as we are small, there is much destruction for us, for fish swallows fish. Keep me therefore first in a jar. When I outgrow that, dig a hole and keep me in it. When I outgrow that, take me to the sea, and I shall then be beyond the reach of destruction. When thou hast built a ship, thou shalt meditate on me. And when the flood has risen, thou shalt enter into the ship, and I will save thee from the flood.' Accordingly Manu



kept the fish and put him in the sea, where he became a large fish (Jhasha). In the year foretold, Manu built the ship, entered into it and meditated on the fish, as soon as the flood rose. The fish swam towards him, and Manu fastened the rope of the ship to the fish's horn, and he thus hastened towards the Northern Mountain. The fish said 'I have saved thee.' As instructed by the fish, Manu bound the ship to a tree and slid down gradually into the water, and therefore this is called 'the slope (*avasarpanam*) of Manu' on the Northern Mountain. All creatures having perished in the flood, Manu was left alone. Then Manu went about singing praises and toiling, wishing for offspring. And he sacrificed there also with a *paka*-sacrifice. He poured clarified butter, thickened milk, whey, and curds in the water as a libation. In one year a woman arose from it. She came forth as if dripping, and clarified butter gathered on her step. Mitra and Varuna came to meet her and said to her 'Who art thou?' She said 'The daughter of Manu'. They rejoined 'Say that thou art ours.' 'No' she said, 'he who has begotten me, his I am'. Then, they wished her to be their sister, and she half agreed and half did not agree, but went away and came to Manu. Manu said to her, 'Who art thou?' She said 'I am thy daughter'. 'How, lady (Bhagavathi), art thou my daughter?' he asked. She replied 'The libations which thou hast poured into the water, clarified butter, thickened milk, whey and curds, by them thou hast begotten me. I am a benediction (*asih*); perform (me) this benediction at the sacrifices. If thou perform (me) it at the sacrifice, thou will be rich in offspring and cattle. And whatever blessings (*asih*) thou will ask by me, will always accrue to thee.' He therefore performed that benediction in the middle of the sacrifice, for the middle of the sacrifice is that which comes between the introductory and the final offerings. Then Manu went



about with her, singing praises and toiling, wishing for offspring. And with her he begat that offspring which is called the offspring of Manu (*Manoh Prajatih*) ; and whatever blessing he asked with her, always accrued to him. She is indeed Ida, and whosoever, knowing this, goes about, (sacrifices) with Ida, begat the same offspring which Manu begat, and whatever blessing he asks with her, always accrues to him.—*Satapatha Brahmana* I, 8, 1.

A demon named Hayagriva, horse-headed, stole away Veda-Sruti, Vedic knowledge, and concealed her in the sea ; and Vishnu, taking up the form of a fish, dragged the ship of king Satyavrata *alias* Manu in the deluge, killed the demon and restored Veda-Sruti to Brahma to enable him to carry on the work of creation with her.—*Bh.* VIII. 24.

Another popular version is that the Danava who robbed Veda-Sruti was Somaka. Vishnu killed him and brought her back.

There was an Asura named Sankha, the son of Samudra, (sea). He conquered the Devas, who therefore ran away and hid themselves in the caves of Mount Meru. He also stole away the Vedas which were the power of the Devas. Afraid of the Asura, the stolen Vedic mantras, relating to the performance of sacrifices, entered the water of the sea ; and Sankha also entered it in search of them, but was unable to find them as they became diffused in the water. Then Brahma went to Vaikuntha with the Devas and awoke Vishnu by music on the latter part of the night of the 11th day of the Bright Fortnight of the month Kartika. Vishnu said, " Let the Vedas stolen by Sankha, the son of the sea, remain in water till I kill him. Henceforth, let the Vedas accompanied by the (sacrificial) mantras take rest in water in the month of Kartika." So saying, Vishnu became a small fish (*saphari*) and fell from the sky into the palms of Kasyapa in the Vindhya mountains. Kasyapa put the fish



into the water of his jug, then into a well, then into a tank, and then into the sea, as the fish grew bigger and bigger. When put into the sea, the fish Vishnu killed Sankha, and keeping him in his hands, came to the Badari forest. Then he stood at Prayaga, and told the Rishis to search for the diffused Vedas in the water. They did so, and each of them became the *Rishi* or the seer of so much of the Vedas as he was able to find out. With the Vedas thus found, Brahma performed a horse-sacrifice at Prayaga.—*Padma-purana, Kartika Mahatmya, 3.*

Madhu and Kaitabha are stated to have been created by Vishnu as two drops ; one became soft and the other hard ; one was of the tamas quality and the other of the rajas quality ; they carried away all the Vedas and hid them in the Rasa ; Vishnu became Hayasiras, killed the two Asuras, and restored the vedas to Brahma to enable him to carry on the work of creation.—*M. B. Vana-parva 190 ; Santi-parva 357.*

The administration of the Manvantaras.

First Manvantara (Swayambhuva).

Manu :—Swayambhuva.

Sons of Manu :—Priyavrata and Uttanapada.

Indra :—Yagna.

Devas :—The Tushitas.

Rishis :—Mareechi and others.

Avatara :—Yagna.

Second Manvantara (Swarochisha).

Manu :—Swarochisha, son of Agni.

Sons of Manu :—Dyumat, Sushena and others.

Indra :—Rochana.

Devas :—Tushitas and others.



Rishis :—Urjas, Sthambas and others.

Avatara :—Vibhu, the son of the Maharshi Vedasiras and his wife *Tushita*. He was a Brahmacharin and 80,000 Rishis followed his Vrata or vow.

Third Manvantara (Uttama).

Manu :—Uttama son of Priyavrata.

Sons of Manu :—Pavana, Srinjaya, Yagnahotra and others.

Indra :—Satyajit.

Devas :—The Satyas, the Devasrutas and Bhadras.

Rishis :—Pramada and the other sons of Vasishtha.

Avatara :—Satyasena, son of Dharma and *Soonrita*. He was the friend of the Indra and destroyed the lying Yakshas, Rakshasas and the cruel Bhootas.

Fourth Manvantara (Tamasa).

Manu :—Tamasa, brother of Uttama.

Sons of Manu :—Vrishakhyati, Nara, Ketu and others.

Indra :—Trisikha.

Devas :—Satyakas, Haris, Veeras and Vydhritis.

Rishis :—Jyoti, Vyoma and others.

Avatara :—Hari, son of Harimedhas and *Harini*. He saved the Elephant king from the crocodile.

Fifth Manvantara (Raivata).

Manu :—Raivata, the brother of Tamasa.

Sons of Manu :—Arjuna, Pratividhya and others.

Indra :—Vibhu.

Devas :—Bhootarayas and others.

Rishis :—Hiranyaroma, Vedasiras, Urdhwabahu and others.

Avatara :—The Lord of Vaikuntha, the son of Subhra and his wife *Vikuntha*.



Sixth Manvantara (Chakshusha).

Manu :—Chakshusha, the son of Chakshus.

Sons of Manu :—Puru, Purusha, Sudyumna and others.

Indra :—Mantradyumna.

Devas :—Apyas and others.

Rishis :—Havishman, Veeraka and others.

Avalara :—Ajita, the son of Vairaja and his wife *Sambhooti*. The Churning of the Ocean took place during his time.

Seventh Manvantara (Vaivasvata).

Manu :—Sraddhadeva, son of Vivasvan.

Sons of Manu :—Ikshvaku, Nabhaga, Drishta, Saryati, Narishyanta, Nabhaga, Dishta, Karusaka, Prishadra, Vasuman.

Indra :—Purandara.

Devas :—Vasus, Rudras, *Adityas*, Visvedevas, and the *Asvins*.

Rishis :—Kasyapa, Atri, Vasishtha, Visvamitra, Gautama, Jamadagni, and Bharadwaja.

Avalara :—Vamana, son of Kasyapa and *Aditi*.

Eighth Manvantara (Savarni).

Manu :—Savarni, son of Vivasvan and *Chaya*.

Sons of Manu :—Nirmoha, Virajaska and others.

Indra :—Bali.

Devas :—Sutapas, of the complexion of Amrita.

Rishis :—Galava, Deeptiman, Parasurama, Asvatthama, Kripa, Rishyasringa and Krishna-dwaipayana Vyasa.

Avalara :—Sarvabhauma.

Ninth Manvantara (Daksha-savarni).

Manu :—Daksha-savarni.

Sons of Manu :—Dhritaketu, Deeptaketu and others.

Indra :—Adbhuta.



Devas :—Para, Mareehi, Garga and others.

Rishis :—Dyutiman and others.

Avatara :—Rishabha, son of Ayushman and Ambudhara.

Tenth Manvantara (Brahma-savarni).

Manu :—Brahma-savarni.

Sons of Manu :—Bhoorishena and others.

Indra :—Sambhu.

Devas :—Sutramas, Vibudhas and others.

Rishis :—Havishman, Sukriti, Satya and Jatamoorti and others.

Avatara :—Amoorti or Vishvaksena son of Visvasrit and. Vishoochi.

Eleventh Manvantara (Dharma-savarni)

Manu :—Dharma-savarni.

Sons of Manu :—Satyadharma and others.

Indra :—Vaidhrita, an Amsa of the Avatara.

Devas :—Vihangamas, Kamagamas, Nirvanas and Ruchikas.

Rishis :—Aruna and others.

Avatara :—Dharmasetu, the son of Sooryaka.

Twelfth Manvantara (Bhadra-savarni.)

Manu :—Bhadra-savarni.

Sons of Manu :—Devavan, Upadeva, Devajyeshtha and others.

Indra :—Ritudhama.

Devas :—Haritas and others.

Rishis :—Tapomoorti, Tapas, Agneedhraka and others.

Avatara :—Swadhama, son of Satyatapas and Soonrita.

Thirteenth Manvantara (Deva-savarni)

Manu :—Deva-savarni

Sons of Manu :—Chitrasena, Vichitra and others.



Indra :—Divaspati.

Devas :—Sukarmas and Sutramas.

Rishis :—Nirmoha, Tatvadarsa and others.

Avatara :—Yogeswara, son of Devahotra and *Brihathi*.

Fourteenth Manvantara (Indra-savarni).

Manu :—Indra-savarni.

Sons of Manu :—Uru, Gambheera, Vasu and others.

Indra :—Suchi.

Devas :—Pavitras and Chakshushas.

Rishis :—Agnibahu, Suchi, Sukra, Magadha and others.

Avatara :—Brihatbhanu, son of Satrayana.

(*Bh. Skandha IV, 1 ; VIII, 1-14.*)

Page 197. *Chose to take human form* :—

(From *The Avatars*, a lecture by Mrs. Besant).

Let us try to answer the question "How arises this need for Avatars?" ; because in the minds of some, quite naturally, a difficulty does arise. The difficulty that many thoughtful people feel may be formulated thus : "Surely the whole plan of the world is in the mind of the Logos from the beginning, and surely we cannot suppose that He is working like a human workman, not thoroughly understanding that at which He aims. He must be the architect as well as the builder ; he must make the plan as well as carry it out. He is not like the mason who puts a stone in the wall where he is told, and knows nothing of the architecture of the building to which he is contributing. He is the master-builder, the great architect of the universe, and everything in the plan of that universe must be in His mind ere ever the universe began. But if that be so—and we cannot think otherwise—how is it that the need for special intervention arises ? Does not the fact of special intervention imply some unforeseen difficulty that



has arisen? If there must be a kind of interference with the working out of the plan, does that not look as if in the original plan some force was left out of account, some difficulty had not been seen, some thing had arisen for which preparation had not been made? If it be not so, why the need for interference, which looks as though it were brought about to meet an unforeseen event?" A natural, reasonable and perfectly fair question. Let us try to answer it. I do not believe in shirking difficulties; it is better to look them in the face, and see if an answer be possible.

Now the answer comes along three different lines. There are three great classes of facts, each of which contributes to the necessity; and each foreseen by the Logos, is definitely prepared for as needing a particular manifestation.

The first of these lines arises from what I may perhaps call the nature of things. I remarked at the beginning of this lecture on the fact that our universe, our system, is part of a greater whole, not separate, not independent, not primary, incomparatively a low scale in the universe, our sun a planet in a vaster system. Now what does that imply? As regards matter, Prakriti, it implies that our system is builded out of matter already existing, out of matter already gifted with certain properties, out of matter that spreads through all space, and from which every Logos takes His materials, modifying it according to His own plan and according to His own will. When we speak of Moolaprakriti, the root of matter, we do not mean that it exists as the matter we know. No philosopher, no thinker, would dream of saying that that which spreads throughout space is identical with the matter of our very elementary solar system. It is the root of matter, that of which all forms of matter are merely modifications. What does that imply? It implies that our great Lord,



who brought our solar system into existence, is taking matter which already has certain properties given to it by One yet mightier than himself. In that matter three gunas exist in equilibrium, and it is the breath of the Logos that throws them out of equilibrium, and causes the motion by which our system is brought into existence. There must be a throwing out of equilibrium, for equilibrium means Pralaya, where there is not motion, nor any manifestation of life and form. When life and form come forth, equilibrium must have been disturbed, and motion must be liberated by which the world shall be built. But the moment you grasp that truth you see that there must be certain limitations by virtue of the very material in which the Deity is working for the making of the system. It is true that when out of His system, when not conditioned and confined and limited by it, as He is by His most gracious will, it is true that He would be the Lord of that matter by virtue of His union with the mightier life beyond ; but when for the building of the world He limits Himself within His Maya, then He must work within the conditions of those materials that limit His activity, as we are told over and over again.

Now, when in the ceaseless interplay of Satwa, Rajas and Tamas, Tamas has the ascendancy, aided and, as it were, worked by Rajas, so that they predominate over Satwa in the foreseen evolution, when the two combining overpower the third, when the force of Rajas and the inertia and stubbornness of Tamas, binding themselves together, check the action, the harmony, the pleasure-giving qualities of Satwa, then comes one of the conditions in which the Lord comes forth to restore that which had been disturbed of the balanced inter-working of the three gunas, and to make again such balance between them as shall enable evolution to go forward smoothly and not



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be checked in its progress. He reestablishes the balance of power which gives orderly motion, the order having been disturbed by the co-operation of the two in contradistinction to the third. In these fundamental attributes of matter, the three gunas, lies the first reason for the need of Avataras.

The second need has to do with man himself; and now we come back in both the second and the third to that question of good and evil, of which I have already spoken. Iswara, when he came to deal with the evolution of man—with all reverence I say it—had a harder task to perform than in the evolution of the lower forms of life. On them, the Law is imposed and they must obey its impulse. On the mineral the Law is compulsory; every mineral moves according to the law, without interposing any impulse from itself to work against the will of the one. In the vegetable world the law is imposed, and every plant grows in orderly method according to the law within it, developing steadily and in the fashion of its order, interposing no impulse of its own. Nay, in the animal world—save perhaps when we come to its highest members—the law is still a force overpowering every thing else, sweeping every thing before it, carrying along all living things. A wheel turning on the road might carry with it on its axle the fly that happened to have settled there; it does not interpose any obstacle to the turning of the wheel. If the fly comes on to the circumference of the wheel and opposes itself to its motion, it is crushed without the slightest jarring of the wheel that rolls on, and the form goes out of existence and the life takes other shapes.

So is the wheel of law in the three lower kingdoms. But with man it is not so. In man Iswara sets himself to produce an image of himself, which is not the case in the lower kingdoms. As life has evolved, one force after



another has come out, and in man there begins to come out the central life, for the time has arrived for the evolution of the sovereign power of will, the self-initiated motion which is part of the life of the Supreme. Do not misunderstand me—for the subject is a subtle one; there is only one will in the universe, the will of Iswara, and all must conform itself to that will, all is conditioned by that will, all must move according to that will, and that will marks out the straight line of evolution. There may be swerving neither to the right hand nor to the left. There is one will only which in its aspect to us is free, but inasmuch as our life is the life of Iswara Himself, inasmuch as there is but one Self and that Self is yours and mine as much as His—for He has given us His very Self to be our self and our life—there must evolve at one stage of this wondrous evolution that royal power of will which is seen in Him. And from the Atma within us, which is Himself in us, there flows forth the sovereign will into the sheaths in which that Atma is, as it were, held. Now what happens is this: force goes out through the sheaths and gives them some of its own nature, and each sheath begins to set up a reflection of the will on its own account, and you get the "I" of the body which wants to go this way, and the "I" of passion or emotion which wants to go that way, and the "I" of the mind which wants to go a third way, and none of these ways is the way of the Atma, the Supreme. These are the illusory wills of man, and there is one way in which you may distinguish them from the true will. Each of them is determined in its direction by external attraction; the man's body wants to move in a particular way because something attracts it, or something else repels it; it moves to what it likes, to what is congenial to it, it moves away from that which it dislikes, from that from which it feels itself repelled. But that motion of the body is but motion deter-



trained by the Not Self outside as it were, rather than by the self within, by the kosmos around and not by the self within, which has not yet achieved its mastery of the kosmos. So with the emotions or passions; they are drawn this way or that by the objects of the senses, and the "senses move after their appropriate objects;" it is not the "I", the self, which moves. And so also with the mind. "The mind is fickle and restless, O Krishna, it seems as hard to curb as the wind," and the mind lets the senses run after objects as a horse that has broken its reins flies away with the unskilled driver. All these forces are set up; and there is one more thing to remember. These forces reinforce the rajasic guna and help to bring about that predominance of which I spoke; all these reckless desires that are not according to the one will are yet necessary, in order that the will may evolve and in order to train and develop the man.

Do you say why? How would you learn right if you knew not wrong? How would you choose good if you knew not evil? How would you recognise the light if there were no darkness? How would you move if there were no resistance? The forces that are called dark, the forces of the Rakshasas, of the Asuras, of all that seem to be working against Iswara—these are the forces that call out the inner strength of the Self in man, by struggling with which the forces of Atma within the man are developed, and without which he would remain in Pralaya for ever more. It is a perfectly stagnant pool where there is no motion, and there you get corruption and not life. The evolution of force can only be made by struggle, by combat, by effort, by exercise, and inasmuch as Iswara is building men and not babies. He must draw out men's forces by pulling against their strength, making them struggle in order to attain, and so vivifying into outer manifestation the life that otherwise would remain enfolded in itself. In the seed



the life his hidden, but it will not grow if you leave the seed alone. Place it on this table here, and come back a century hence, and, if you find it, it will be a seed still and nothing more. So also is the Atma in man ere evolution and struggle have begun. Plant your seed in the ground, so that the forces in the ground press on it, and the rays of the sun from outside make vibrations that work on it, and the water from the rain comes through the soil into it and forces it to swell—then the seed begins to grow ; but as it begins to grow it finds the earth around. How shall it grow but by pushing at it and so bringing out the energies of life that are within it ? And against the opposition of the ground the roots strike down, and against the opposition of the ground the growing point mounts upward, and by the opposition of the ground the forces are evolved that make the seed grow, and the little plant appears above the soil. Then the wind comes and blows and tries to drag it away, and, in order that it may live and not perish, it strikes its roots deeper and gives itself a better hold against the battering force of the wind, and so the tree grows against the forces which tries to tear it out. And if these forces were not, there would have been no growth of the root. And so with the root of Iswara, the life within us ; were everything around us smooth and easy, we should remain supine, lethargic, indifferent. It is the whip of pain, of suffering, of disappointment, that drives us onward and brings out the forces of our internal life which otherwise would remain undeveloped. Would you have a man grow, they don't throw him on a couch with pillows on every side, and bring his meals and put them into his mouth, so that he moves not limb nor exercises mind. Throw him on a desert, where there is no food nor water to be found : let the sun beat down on his head, the wind blow against him ; let his mind be made to think how to meet the necessities of the



body; and the man grows into a man and not a log. That is why there are forces which you call evil. In this universe there is no evil; all is good that comes to us from Iswara, but it sometimes comes in the guise of evil that, by opposing it, we may draw out our strength. Then we begin to understand that these forces are necessary, and that they are within the plan of Iswara. They test evolution, they strengthen evolution, so that it does not take the next step onward till it has strength enough to hold its own, one step made firm by opposition before the next is taken. But when, by the conflicting wills of men, the forces that work for retardation, to keep a man back till he is able to overcome them and go on when they are so reinforced by men's unruly wishes that they are beginning, as it were, to threaten progress, then ere that check takes places, there is reinforcement from the other side. The presence of the Avatara of the forces that threaten evolution calls forth the presence of the Avatara that leads to the progress of humanity.

We come to the third cause. The Avatara does not come forth without a call. The earth, it is said, is very heavy with its load of evil: "Save us O Supreme Lord," the Devas come and cry. In answer to that cry the Lord comes forth. But what is this that I spoke of purposely by a strange phrase to catch your attention, that I spoke of as an "Avatara of evil"? By the will of the one Supreme, there is one incarnated in form who gathers up together the forces that make for retardation, in order that, thus gathered together, they may be destroyed by the opposing force of good, and thus the balance may be re-established and evolution go on along its appointed road. Devas work for joy, the reward of Heaven. Svarga is their home, and they serve the Supreme for the joys that there they have. Rakshasas also serve Him, for rule on earth, and



power to grasp and hold and enjoy as they will in this lower world. Both sides serve for reward and are moved by the things that please.

And in order, as our time is drawing to a close, that I may take one great example to show how these work, let me take the mighty one, Ravana of Lanka, that we may give a concrete form to a rather difficult and abstruse thought. Ravana, as you all know, was the mighty intelligence, the Rakshasa, who called forth the coming of Sree Rama. But look back into the past and what was he? Keeper of Vishnu's Heaven, door-keeper of the mighty Lord, devotee, bhakta, absolutely devoted to the Lord. Look at his past, and where do you find a bhakta of Mahadeva more absolute in devotion than the one who came forth later as Ravana? It was he who cast his head into the fire in order that Mahadeva might be served. It is he in whose name have been written some of the most exquisite stotras, breathing the spirit of completest devotion; in one of them, you may remember—and you could scarcely carry devotion to a further point—it is into the mouth of Ravana words are put appealing to Mahadeva, and describing Him as surrounded by forms the most repellant and undesirable, surrounded on every side by Pisachas and Bhootas, which to us seem but the embodiment of the dark shadows of the burning ghat, forms whence all beauty is withdrawn. He cries out in a passion of love.

Better wear pisacha-form, so we
Evermore are near and with Thee.

How did he then come to be the ravisher of Seeta and the enemy of God?

You know how through lack of intuition, through lack of power to recognise the meaning of an order, following the word not the spirit, following the outer not the inner, he refused to open the door of Heaven when Sanat Kumara



came and demanded entrance. In order that that which was lacking might be filled, in order that that which was wanting might be earned, that which was called a curse was pronounced, a curse which was the natural re-action from the mistake. He was asked : "Will you have seven incarnations friendly to Vishnu, or three in which you will be His enemy and oppose Him?" ; and because he was a true bhakta, and because every moment of absence from his Lord meant to him a hell of torture, he chose three of enmity, which would let him go back sooner to the Feet of the Beloved, rather than the seven of happiness, of friendliness. Better a short time of utter enmity than a longer remaining away with apparent happiness. It was love, not hatred, that made him choose the form of a Rakshasa rather than the form of a Rishi. There is the first note of explanation.

Then coming into the form of Rakshasa, he must do his duty as Rakshasa. This was no weak man to be swayed by momentary thought, by transient objects. He had all the learning of the Vedas. With him, it was said, passed away vaidik learning ; with him it disappeared from earth. He knew his duty. What was his duty ? To put forward every force which was in his mighty nature in order to check evolution, and so call out every force in man which could be called out by opposing energy which had to be overcome ; to gather round him all the forces which were opposing evolution ; to make himself king of the whole, centre and law-giver to every force that was setting itself against the will of the Lord ; to gather them as it were into one head, to call them together into one arm ; so that when their apparent triumph made the cry of the earth go up to Vishnu, the answer might come in Rama's Avatara and they be destroyed, that the life-wave might go on.

Nobly he did the work, thoroughly he discharged his



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duty. It is said that even sages are confused about Dharma, and truly it is subtle and hard to grasp in its entirety, though the fragment the plain man sees be simple enough. His Dharma was the Dharma of a Rakshasa, to lead the whole forces of evil against one whom, in his inner soul, then clouded, he loved. When Sree Rama came, when he was wandering in the forest, how could he sting him into leaving the life of his life, his beloved Sita, and into coming out into the world to do His work? By taking away from him the one thing to which he clung, by taking away from him the wife whom he loved as His very Self, by placing her in the spot where all the forces of the evil were gathered together, so making one head for destruction, which the arrow of Sree Rama might destroy. Then the mighty battle, then the struggle with all the forces of his great nature, that the law might be obeyed to the uttermost, duly fulfilled to the last grain, the debt paid that was owed and then—ah then! the shaft of the Beloved, then the arrow of Sree Rama that struck off the head from the seeming enemy, from the real devotee. And from the corpse of the Rakshasa that fell upon the field near Lanka, the devotee went up to Goloka to sit at the feet of the Beloved, and rest for a while till the third incarnation had to be lived out.

Such then are some of the reasons, by which the coming of the Avatara is brought about.—*The Avataras*, pp. 46—61.

P. 282. *The Spot*.—For Kama, again, is in the *Rig Veda* the personification of that feeling which leads and propels to creation. He was the *First Movement* that stirred the ONE, after its manifestation from the purely Abstract Principle, to create.

“Desire first arose in It, which was the Primal Germ of Mind; and which Sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.”



A Hymn in the *Atharva Veda* exalts Kama into a Supreme God and Creator, and says:—

“Kama was born the first. Him, neither Gods nor Fathers (Pitris) nor Men have equalled.”

The *Atharva Veda* identifies him with Agni, but makes him superior to that God. The *Taittiriya Brahmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Sraddha (faith). Elsewhere Kama is born from the heart of Brahma; therefore he is Atmabhu “Self-Existent,” and Aja, the “Unborn.” As Eros was connected in early Greek mythology with the world’s creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character; the *Harivamsa* making him a son of Lakshmi, who is Venus. — *Secret Doctrine Vol. II*, pp. 185 and 186.

The Dolphin, as every Mythologist knows, was placed, for his service, by Poseidon, among the constellations, and became with the Greeks, Capricornus, the Goat, whose hind part is that of a dolphin, and is thus identical with Makara, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kamadeva, the Hindu God of Love, identified, in the *Atharva Veda*, with Agni, the Fire-God, the son of Lakshmi, as correctly given by the *Harivamsa*. For Lakshmi and Venus are one, and Amphitrite is the early form of Venus. Now Kama, the Makara-ketu, is Aja, the “unborn,” and Atmabhu, the “self-existent,” and Aja is the Logos in the *Rig Veda*, as he is shown therein to be the first manifestation of the One; for “Desire first arose in it, which was the primal germ of mind,” that “which connects entity with non-entity”—or Manas, the *fifth*, with Atma, the *seventh*, Esoterically—say the sages. This is the *first* stage.—*Ibid.* pp. 611 and 612.



Siva sits in austere tapas on a part of Mount Himavan, whose blooming daughter Uma visits the place daily to keep it clean and tidy. Siva is firm in his austerity, although such a beautiful damsel moves about him. The Devas think that if this great tapasvin can be induced to fall in love with Uma and marry her, the son born will be fit to be their General. At their request, Kama, the god of love, goes and stationing himself at some distance from Siva, discharges his flowery arrows at him, just when Uma is before him. Thus struck, he feels bewitched by her; but he recovers himself, and looking round, notices Cupid and burns him down by the fire of his third eye, which is located in his forehead. Rati, Enjoyment, the spouse of Kama, bewails his loss, but a heavenly voice consoles her, saying that in course of time Siva will marry Uma, and that when that event takes place Siva will resuscitate Kama. Uma has a mind to marry Siva, but as he becomes a very rigid tapasvin, she repairs to another part of the mountain and sits there in fervent tapas for many days. At last Siva is pleased to appear before her in the form of a Bhikshu, religious mendicant, and says that if she has a mind to enter into wedlock she may marry any but that houseless, penniless, ill-clad beggar Siva. This rouses her anger and makes her very eloquent and pretty in the defence of the real greatness of Siva whom ignorant men cannot know. At this juncture the Bhikshu reveals himself to be no other but her Siva, who has, he says, been conquered by her tapas, and come to propose to her in person. She feels surprised and shy, and says that he should obtain her father's consent. The Seven Rishis most gladly meditate and obtain the consent, which is readily given; and the wedding takes place. The resuscitated Kama obtains full liberty from Siva to discharge his arrows at him. But no son is born for many years, and the Devas, who are very



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Impatient for the birth of their Senanya, send Agni, who takes up the form of a Kapota (dove), and appears before the couple. Uma finds out the dove to be Agni in disguise and retires by reason of his intrusion upon her secrecy, while the Tejas of Siva is born as Kumara in the manner stated in the Ramayana. Ultimately Kumara becomes the Senanya of the Devas and kills Asura Taraka.—*Indo-Aryan Mythology—Part II*, pp. 76, 77.

Page 253. *Asura Vritra*:—Indra's running away after killing the serpent Vritra is described in the Rig Veda I. 32 ; 14, which says that when Indra slew the dragon, fear possessed his heart and he flew like an affrighted hawk through the regions, crossing nine and ninety flowing rivers.

Although Indra is well-known as the killer of the three-headed Visvaroopā, the son of the creator Twashta (R. V. X. viii, 9), still in *Ib.* II, 11, 19, it is said that Indra gave up Visvaroopā to Trita (evidently for the purpose of Trita's beating him). The Satapatha Brahmana above referred to says that, when Indra fought with the three-headed Visvaroopā, it was Indra's ally Trita who beat him over and over and killed him, and that as he thereby incurred sin, the rite of washing the flour-pot was invented in order to wash off that sin.

The Maruts reinforced the power and strength of Trita and Indra, in their battle with Vritra (*Ib.* VIII. 7, 24.)

The feat of killing the demon Vritra is in many places attributed to the Sun Indra, but sometimes also to Trita ; for, *Ib.* I. 187, 1 is to the effect that invigorated by Pitu, the Soma drink, Trita rent Vritra limb from limb. Sayana explains Trita of this verse to mean Indra as a God who pervades the Three Worlds. But this well-known feat of Indra's killing Vritra is attributed in IX, 37, 5 to Soma also, as Indra does the feat invigorated by the Soma drink.

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Thus, Indra, Soma and the three-fold Agni Trita are all the killers of darkness, ignorance.....

According to the Taitt Samhita II. 5, 1 and 2, Visvaroopā, son of Tvashta, was Purohita, (priest), to the Devas, and sister's son to the Asuras ; he had three heads called Somapana, Surapana, and Annadana (Soma-drinking, Sura-drinking, and Food-eating); he declared bhaga or share in the oblations outwardly to the Devas, but inwardly to the Asuras ; Indra therefore cut off his heads ; by killing him, the sin of Brahmahatya came to Indra, who received it in his palms and went about, accosted by all the creatures as Brahmahan (the killer of a Brahmana), but he disposed of the sin (in a manner which need not be mentioned here); Tvashta then performed a Soma sacrifice without inviting Indra, but Indra came, took the Soma by force and drank the greater portion of it ; the portion that was left was offered by Tvashta into the fire, from which Vritra arose, and grew on all sides arrow-length by arrow-length (ishumatram ishumatram); afraid of him, Indra ran to Prajapati, obtained from him the Vajra weapon sprinkled over (with sacred water), and killed Vritra with it. The Ait-Brahmana VII, 28 says that the Devas excluded Indra, a Kshatriya god, from participation in the Soma beverage because he killed Tvashta's son Visvaroopā and Vritra, threw Yatis before wolves, killed the Arurmaghas and rebuked (his teacher) Brihaspati, but that Indra took the Soma by force (and thereby established his right to get it in all the sacrifices). The Satapatha-Brahmana 1, 2, 3, 1 (quoted in the Vachaspathya under the word Ekata) says that, being a god, Indra was able to free himself from, or get over, the sin of killing Visvaroopā, but that Ekata, Dvita, and Trita, who abetted the killing, had to perform a certain rite in order to get rid of the sin.

In the Rig-Veda, Indra is one of the greatest gods and



the most popular one. Far from his killing Vritra being a demerit or a sinful act, he is praised in it for having done so, and gets the Soma most solemnly offered to him. In all the sacrifices described in the Taitt Samhita and all the Brahmanas, Indra maintains his Rig-Vedic eminence, in spite of the silly looking things said in them in the shape of legends about him.....

In the Rig Veda there seems to be nothing in the shape of a definite plot that because the sun Indra killed Visvaroopā, Vritra was created and had to be killed. Vritra is sometimes described in it as a serpent, and several Vritras are mentioned in the neutral plural *Vritrani*. Although Vritra seems to be the darkness-serpent, he is sometimes identified with the moon, the Lord of night, for the Satap-brahmana quoted in *Muir's Texts*, V. p. 96, says that Indra is the Sun and Vritra the moon.....

Rig Veda I. 32, 14 is echoed by Bharata, Aranya-parva, 101 where Indra was possessed by fear as soon as he killed Vritra; he ran away and hid himself in water, as if he would not believe that the Vajra weapon had at all been hurled and Vritra killed by him.

Ib. VIII, 14, 13, says that Indra cut off Namuchi's head with the foam of the waters and this makes Vritra and Namuchi to be one.....

The Vachaspatya dictionary gives *darkness* as the very first meaning of the word Vritra.

Rig Veda, IV, 18, 11; VIII, 82, 12 say "And Indra's mother sought to draw back the mighty Indra saying, 'My son! These gods forsake thee.' Then Indra, being about to slay Vritra, said, 'Friend Vishnu, do thou stride vastly!'"

The Ait-brahmana VI, 24-28 contains the following story about these Valakhilya-sooktas:—"The gods after having perceived the cows to be in the cavern, wished to obtain them by means of a sacrifice. They obtained them



by means of the sixth day. They bored at the morning libation the cavern with the bore-mantra (*nabhaka*). After having succeeded in making an opening, they loosened the stones, and then, at the third libation, broke up the cavern by means of the Valakhilya hymns, with the Ekapada as *Vachah Koota*, which served as a weapon and drove the cows out.”...

The original for the cavern is *Vala*. In the Rig Veda, Vala occurs as a demon, whose cavern containing the cows is broken by Indra (I. 11, 5). According to Mr. Griffith “Vala is the brother of Vritra or Vritra himself under another name, who stole the cows of the gods and hid them in a cave.” Vritra was *Ahi*, snake, lying on the mountain ; killing him Indra freed the waters (I. 32, 1).

The good aspect of Vritra is indicated when the Vajasaneyins say about him thus :—“In Vritra were contained all the gods, all the sciences, and all oblations”.—*Essays on Indo-Aryan Mythology*, Vol. I. pp. 140, 168, 247, 347 ; II. 167, 265.

Even the Puranic writers have ingeniously interwoven allegory with cosmic facts and human events. Any symbolologist may discern their astro-cosmical allusions, even though he be unable to grasp the whole meaning. The great “wars in heaven” in the Puranas ; the wars of the Titans in the Hesiod and other classical writers ; the “struggles” also between Osiris and Typhon, in the Egyptian myth ; and even those in the Scandinavian legends ; all refer to the same subject. Northern mythology refers to it as the battle of the flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double, and often even a triple meaning and esoteric application to things above as to things below. They severally relate to astronomical, theogonical and human struggles ; to the adjustment of orbs, and the supremacy among nations



and tribes. The "struggles for existence" and the "survival of the fittest" reigned supreme from the moment that Kosmos entered into being and could hardly escape the observant eye of the ancient Sages. Hence, the incessant fights of Indra, the God of the Firmament, with the Asuras—degraded from high Gods into Cosmic Demons—and with Vritra or Ahi; the battles fought between stars and constellations, between moons and planets—later on incarnated as kings and mortals. Hence also the war in Heaven of Michael and his Host against the Dragon-Jupiter and Lucifer-Venus—when a third of the stars of the rebellious Host was hurled down into space, and "its place was found no more in Heaven."—*Secret Doctrine, Vol. I. p. 225.*

Read the account of Indra (Vayu) in the *Rig Veda*, the Occult volume *par excellence* of Aryanism, and then compare it with the same in the Puranas—the exoteric version thereof, and the purposely garbled account of the true Wisdom Religion. In the *Rig Veda*, Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the *Puranas*, Indra becomes a profligate, and a regular drunkard of the Soma juice, in the ordinary terrestrial way. He is the conqueror of all the "enemies of the Gods" the Daityas, Nagas (Serpents), Asuras, all the serpent-gods, and of Vritra, the Comic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the *Bible*, we find Satan, one of the "sons of God" becoming in exoteric interpretation the Devil, and the Dragon, in its infernal, evil sense. But in the *Kabbalah* Samael, who is Satan, is shown to be identical with St. Michael the slayer of the Dragon. How is this, when it is said that Iselam (the Image) reflects alike Michael and Samael, who are one? Both proceed, it is taught, from Rauch



spirit), Neshamah (Soul) and Nephesh (Life). In the Chaldean *Book of Numbers* Samael is the concealed (Occult) wisdom, and Michael the higher *terrestrial* wisdom, both emanating from the same source, but diverging after their issue from the Mundane Soul, which on Earth is Mahat, intellectual understanding, or Manas, the seat of intellect. They diverge, because the one (Michael) is *influenced* by Neshamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church, which, loathing independent spirit, uninfluenced by the external form, hence by dogma, forthwith made of Samael-Satan—the most wise and spiritual spirit of all—the Adversary of its anthropomorphic God and sensual physical man, the Devil !

The origin of the new Satanic myth is easy to trace. The tradition of the Dragon and the sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret Initiations among the profane, and was once universally established through the formerly universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and Buddhist countries.

Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God. (*Archaeology* XXV, 220 London).

Among the religions of the past, it is in Egypt we have to seek for its western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship with its Sun-gods crossed over into the land of the Pharaohs from India. In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the Devas of the Vedic nations. Bel and the Dragon



Apollo and Python, Krishna and Kaliya, Osiris and Typhon, are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is “one as God,” or his “Double” for terrestrial purposes, and is one of the Elohim, the fighting Angel, he is thus simply a permutation of Jehovah. Whatever the cosmic or astronomical event that first gave rise to the allegory of the “War in Heaven,” its earthly origin has to be sought in the temples of Initiation and archaic crypts; and the proof is that we find (a) the priests assuming the name of the Gods they served; (b) the “Dragons” held throughout all antiquity as the symbols of Immortality and wisdom, of secret knowledge and of eternity; and (c) the Hierophants of Egypt, of Babylon, and India, styling themselves generally the “Sons of the Dragon” and “Serpents;” thus corroborating the teachings of the Secret Doctrine.

There were numerous catacombs in Egypt and Chaldaea, some of them of a very vast extent. The most renowned of these were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the serpents, catacombs, or passages. It was there that were performed the Sacred Mysteries of the Kuklos Anagkas, the “Unavoidable Cycle,” more generally known as the “Circle of Necessity”—the inexorable doom imposed upon every soul after bodily death, when it has been judged in the Amentian region.

In De Bourbourg's book, Votan, the Mexican Demi-God, in narrating his expedition, describes a subterranean passage which ran on underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, and that he was admitted to it because he was himself a “Son of the Snakes,” or a Serpent (*Die Phoini zier*, 70).



This is, indeed, very suggestive ; for his description of the "Snake's hole" is that of the ancient Egyptian crypt, as above mentioned. The Hierophants, moreover, of Egypt, and also of Babylon, generally styled themselves during the Mysteries, the "Sons of the serpent-god," or "Sons of the Dragon."

"The Assyrian priest always bore the name of his God," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the Serpent's Mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the Sun, which, in its turn, was the symbol of the Highest God—the Phoenician Elion or Elion, whom Abraham recognized as El Elion (See Sanchuniathan in Eusebins, *Pr. Ev.* 36 ; *Genesis*, XIV). Besides the surname of Serpents, they had also the appellation of "Builders" or "Architects", for the immense grandeur of their temples and monuments was such that even now the pulverized remains of them "frighten the mathematical calculations of our modern engineers," as Taliesin says (*Society of Antiquaries of London*, XXV. 220).

De Bourbourg hints that the chiefs of the name of Votan, the Quetzo Cohuatl, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (Snake). I am a Snake myself, for I am a Hivim (*Cartas*, 51 ; see *Isis Unveiled* i. 533, *et seq.*)"

Further more, the "War in Heaven" is shown, in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man*



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to either slay them or fail. In the former case he became the "Dragon-Slayer", as having happily overcome all the temptations, and a "Son of the Serpent" and a serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity. Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon, the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura Mazda. Terrestrially, all these allegories were connected with the trials of Adeptship and Initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical explanations of which we find to this day in India and Ceylon, where any one can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

Rahu, mythologically, is a Daitya—a Giant, a Demi-God, the lower part of whose body ended in a Dragon's or Serpent's tail. During the churning of the ocean, when the Gods produced the Amrita, the Water of Immortality, he stole some of it, and, drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail, the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable has another mystic meaning, for Rahu, the Dragon's head, played a prominent part in the Mysteries of Sun's (Vikar-tana's) Initiation, when the Candidate and the Dragon had a supreme fight.



The caves of the Rishis, the abodes of Teiresias and the Greek seers, were modelled on those of the Nagas—the Hindu King-Snakes, who dwelt in cavities of the rocks under the ground. From Sesha, the thousand-headed Serpent, on which Vishnu rests, down to Python, the Dragon-serpent oracle, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest *Puranas*. The children of Surasa are the mighty "Dragons." The *Vayu Purana* replacing the "Dragons" of Surasa of the *Vishnu Purana* by the Danavas, the descendants of Danu by the sage Kasyapa, and these Danavas being the Giants, or Titans, who warred against the Gods, they are thus shown identical with the "Dragons" and "Serpents" of Wisdom.

We have only to compare the Sun-Gods of every country, to find their allegories agreeing perfectly with each other; and the more the allegorical symbol is Occult the more its corresponding symbol in exoteric systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—several Sun-gods and Dragons are selected at random, they will be found to be copied from each other.

Let us take Agni the Fire-god, Indra the firmament, and Kartikeya from the Hindus; the Greek Apollo; and Michael, the "Angel of the Sun," the first of the Aeons, called by the Gnostics the "Saviour"—and proceed in order.

(i) Agni, the Fire-god, is called Vaisvanara in the *Rig Veda*. Now Vaisvanara is a Danava, a Giant-demon. (He is thus named and included in the list of Danavas in *Vayu Purana*; the commentator of *Bhagavata Purana* calls him a son of Danu, but the name means also "Spirit of Humanity"), whose daughters Puloma and Kalaka are



the mothers of numberless Danavas (30 millions), by Kasyapa [Kasyapá is called the son of Brahmá, and is the "self-born" to whom a great part of the work of creation is attributed. He is one of the seven Rishis; exoterically, the son of Marichi, the son of Brahma; while the *Atharva Veda* says, "The self-born Kasyapa sprang from Time," and *Exoterically* Time and space are forms of the One *incognizable* Deity. As an Aditya, Indra is son of Kasyapa, as also Vaivasvata Manu, our Progenitor. In the instance given in the text, he is Kasyapa-Aditya, the sun and the sun-god, from whom all the "cosmic" Demons, Dragons (Nagas), serpent or snake-gods, and Danavas or Giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all] and live in Hiranyapura, "the golden city, floating in the air." Therefore Indra is, in a fashion, the step-son of these two as a son of Kasyapa; and Kasyapa is, in this sense, identical with Agni, the Fire-god, or Sun (Kasyapa-Aditya). To this same group belongs Skanda or Kartikeya, God of War, the *six-faced* planet Mars astronomically, a Kumara, or Virgin-Youth, born of Agni. [All such stories differ in the *exoteric* texts. In the *Mahabharata*, Kartikeya, "the six-faced Mars," is the son of Rudra or Siva, self-born *without a mother* from the seed of Siva cast into the fire. But Kartikeya is generally called Agni-bhu, "Fire-born"] for the purpose of destroying Taraka, the Danava Demon, the grandson of Kasyapa by his son Hiranyaksha [the ruler or king of the *fifth* region of Patala, a Snake-god]. Taraka's Yoga austerities were so extraordinary that they became formidable to the Gods, who feared such a rival in power. [The Elohim also feared the knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him *spiritually*]. While Indra, the bright God of the Firmament,



Kills Vritra, or Ahi, the Serpent-Demon—for which feat he is called Vritra-han, the “Destroyer of Vritra”—he also leads the hosts of Devas (Angels or Gods) against other Gods who rebel against Brahma, for which he is surnamed Jishnu, “Leader of the Celestial Host.” Kartikeya is also found bearing the same titles. For killing Taraka, the Danava, he is called Taraka-Jit, “Vanquisher of Taraka.” [The story told is, that Taraka (called also Kalanabha), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of Yoga-vidya and the occult powers of the Gods, who conspired against him. Here we see, the “obedient” Host of Archangels or minor Gods conspiring against the (future) Fallen Angels, whom Enoch accuses of the great crime of disclosing to the world all “the secret things done in heaven.” It is Michael, Gabriel, Raphael, Suryal and Uriel who denounced to the Lord God those of their Brethern who were said to have *pried into the divine mysteries* and taught them to men; by this means they themselves escaped a like punishments. Michael was commissioned to fight the Dragon, and so was Kartikeya, and under the same circumstances. Both are “Leaders of the Celestial Host,” both Virgins, both “Leaders of Saints,” “Spear-holders” (Sakti-dharas), etc. Kartikeya is the original of Michael and St. George, as surely as Indra is the prototype of Kartikeya.] Kumara-Guha, the “mysterious Virgin-youth,” Siddha-sena, “Leader of the Siddhas,” and Sakti-dhara, “Spear-holder.”

(2) Now take Apollo, the Grecian Sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both to Indra, Kartikeya, and even Kasyapa-Aditya, and at the same time to Michael (as the Angelic form of Jehovah) the “Angel of the Sun” who is “like,” and “one with God.” Later ingenious interpretations for monotheistic purposes, elevated though they be



into not-to-be-questioned church dogmas, prove nothing, except, perhaps, the abuse of human authority and power.

Apollo is Helios, the Sun, Phoebos-Apollo, the "Light of Life and of the World," [The "life and light" of the material *physical* world, the delight of the senses—not of the soul. Apollo is pre-eminently the *human* God, the God of emotional, pomp-loving and theatrical church ritualism, with lights and music] who arises out of the Golden-winged Cup (the Sun); hence he is the Sun-God *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth [see *Revelation*, xii where we find Apollo's mother persecuted by the Python, the Red Dragon, who is also Porphyryon, the scarlet or red Titan]; and whom he is divinely commissioned to destroy-like Kartikeya, who is born for the purpose of killing Taraka, the *too holy and wise* Demon. Apollo is born on a sidereal island called Asteria—the "golden star island," the "earth which floats in the air," which is the Hindu golden Hiranyapura; he is called the Pure Agnus Dei, the Indian Agni, as Dr. Kenealy thinks; and in the primal myth he is exempt "from all sensual love" (*Book of God*, p. 88). He is, therefore, a Kumara, like Kartikeya, and as Indra was in his earlier life and biographies. Python, moreover, the "red Dragon," connects Apollo, with Michael, who fights the Apocalyptic Dragon, seeking to attack the woman in child-birth, as Python attacks Apollo's mother. Can any one fail to see the identity?.....

(3) The repetition of this archaic tradition is found in chapter xii of St. John's *Revelation*, and comes from the Babylonian legends, without the smallest doubt, though the Babylonian story, in its turn, had its origin in the allegories of the Aryans. The fragment read by the late George Smith is sufficient to disclose the source of this chapter



of the Apocalypse. Here it is as given by the eminent Assyriologist.

Our.....fragment refers to the creation of mankind, called Adam, as [the man] in the Bible ; he is made perfect,..... but afterwards he joins with the dragon of the deep, the animal of Tiamat, the spirit of chaos, and offends against his god, who *curse*s him and calls down on his head all the evils and troubles of humanity. [No "God"—Whether called Bel or Jehovah—who curses his (supposed) own work, because he has made it imperfect, can be the One Infinite Absolute Wisdom].

This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other.

The gods have weapons forged for them [In the Indian allegory of Tarakamaya, the war between the gods and the Asuras headed by Soma (the Moon, the king of plants), it is Visvakarma, the artificer of the Gods, who, like Vulcan (Tubal-cain), forges their weapons for them], and Merodach [the Archangel Michael in *Revelation*] undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good [We have said elsewhere that the "woman with child" of *Revelation* was Uma the Great Mother, or, Binah, the third Sephira, "whose name is Jehovah" ; and the "Dragon", who seeks to devour her coming child (the Universe), is the Dragon of Absolute Wisdom—that Wisdom which, recognizing the non-separatedness of the Universe and everything in it from the Absolute All, sees in it no better than the great Illusion, Mahamaya, hence the cause of misery and suffering (*Chaldean Account of Genesis*, p. 304).

This war of the Gods with the powers of the Deep refers also, in its last and terrestrial application, to the struggle between the Aryan Adepts of the nascent Fifth Race



and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge.

The symbols of the "Dragon" and War in Heaven "have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But they had also a cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with Vritra. In the *Vedas* this Ahi-Vritra is referred to as the Demon of Drought, the terrible hot wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the God compels Ahi-Vritra to pour down in rain on earth, and then slays him. Hence, Indra is called the Vritra-han or the "Slayer of Vritra", as Michael is called the conqueror and "Slayer of the Dragon". Both these "Enemies" are then the "Old Dragon" precipitated into the depths of the Earth, in this one sense.

The Avestaic Amshaspands are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, to judge from the account in the *Vendidad*. Thus in Fargard xix, Zarathushtra is told by Ahura Mazda to "invoke the Amesha Spentas who rule over the seven Karshvares [The "seven Karshvares of the earth"—the seven spheres of our Planetary chain, the seven worlds, also mentioned in the *Rig Veda*, are fully referred to elsewhere. There are six Rajamsi (Worlds) above Prithivi, the Earth, or "this" (Idam), as opposed to that which is *yonder* (the six Globes on the three other planes)] of the Earth;" (see *Rig Veda*, i. 34; iii. 56; vii. 10411; v. 60. 6; Darmesteter's Trans., "Sacred Books of the East", vol. iv, p. 207)], which Karshvares in their seven applications refer equally to the seven spheres of our Planetary chain, to the seven Planets, the seven Heavens, etc.,



according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these words: "I invoke the seven bright Sravah with their sons and their flocks." (*Ibid.*, p. 217) The "Sravah"—a word which the Orientalist have given up as one "of unknown meaning"—means the same Amshaspands, but in their highest Occult meaning. The Sravah are the Noumenoi of the phenomenal Amshaspands, the Souls or Spirits of those *manifested* Powers; and "their sons and their flocks" refer to the Planetary Angels and their sidereal flocks of stars and constellations. "Amshaspand" is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura Mazda constantly as the "maker of the *material* world." Ormazd is the father of our Earth (Spenta Armaiti), who is referred to, when personified, as "the fair daughter of Ahura Mazda," (*Ibid.*, p. 208) who is also the creator of the Tree (of Occult and Spiritual knowledge and wisdom) from which the mystic and mysterious Baresma is taken. But the Occult name of the bright God was never pronounced outside the temple.

Samael or Satan the seducing Serpent of *Genesis*, and one of the primeval Angels who rebelled, is the name of the "Red Dragon." He is the Angel of Death, for the *Talmud* says that "the Angel of Death and Satan are the same." He is killed by Michael, and once more killed by St. George, who also is a Dragon Slayer. But see the transformations of this. Samael is identical with the Simoom, the hot wind of the desert, or again with the Vedic Demon of Drought, as Vritra; "Simoom is called Atabutos" or—Diabolos, the Devil.

Typhon, or the Dragon Apophis—the Accuser in the *Book of the Dead*—is worsted by Horus, who pierces his



opponent's head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As Set, he is the darkness of night, the murderer of Osiris, who is the light of day and the Sun. Archæology demonstrates that Horus is identical with Anubis [*Book of the Dead*, xvii. 62; Anubis is Horus who melts "in him who is eyeless"] whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented as slaying a Dragon that has the head and tail of a serpent. (See Lenoir's *Du Dragon de Metz*).

Cosmologically, then, all the Dragons and serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or *Creative Powers*. In the *Book of the Dead* those principles are called the "Sons of Rebellion." (See also *Egyptian Pantheon*, pp. 20, 23).

"In that night, the oppressor, the murderer of Osiris, otherwise called the *deceiving Serpent*.....calls the sons of Rebellion in *Air*, and when they arrive to the East of the Heavens, then there is war in Heaven and in the entire world" *Book of the Dead*, xvii, 54 and 49).

In the Scandinavian *Eddas* the "war" of the Ases with the Hrimthurses or Frost giants, and of Asathor with the Jotuns, the serpents and Dragons and the "Wolf" who comes out of "Darkness"—is the repetition of the same myth. The "evil spirits" [These "Evil Spirits" can by no means be identified with Satan or the Great Dragon. They are the elementals generated or begotten by ignorance—cosmic and human passions—or Chaos], who began by being simply the emblems of Chaos, have become euhemerized by the superstition of the rabble until they have finally won the right of the citizenship in what are claimed to be the most civilized and learned races of this globe



since its creation, and have become a dogma with Christians. As George Smith has it :

"The evil principles (spirits), emblems of chaos (in Chaldæa and Assyria as in Egypt, we see),.....resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul." (*Assyrian Discoveries*, p. 403).

This is only another version of the Hindu "War in Heaven," between Soma, the Moon, and the Gods ; Indra being the atmospheric Vul—which shows it plainly to be both a cosmogonical and an astronomical allegory, woven into and drawn from the earliest Theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that we can best see the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of Powers now called Evil ; for it is they who, in their teachings, divulged the Esoteric nature of the Jewish substitute for Ain Suph, the true meaning of which the Rabbins concealed, while the Christians, with a few exceptions, knew nothing of it. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the Evil One ; nor would the Ophites, the learned Egyptian Gnostics of the "Brotherhood of the Serpent," have revered a living snake in their ceremonies as the emblem of *Wisdom*, the divine Sophia, and a type of the All-good, not the All-bad, were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol, and as a dragon it has never been anything else than a symbol of the Manifested Deity in its great Wisdom. The *draco volans*, the "flying dragon" of the early painters, may be an exaggerated picture of the real extinct antediluvian animal and those who have faith in the Occult Teachings



believe that in the days of old there were such creatures as flying dragons, a kind of Pterodactyl, and that it is those gigantic winged lizards that served as prototypes for the Seraph of Moses and his great Brazen Serpent. [See *Numbers* xxi. 8. 9]; God orders Moses to build a brazen serpent (Saraph), to *look upon* which heals those bitten by the Fiery Serpents. The latter were the Seraphim, each one of which, as Isaiah shows, "had six wings"; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses—seven with their creator. Thus the Brazen Serpent is Jehovah, the chief of the "Fiery Serpents". And yet, in II *Kings* (xvii, 4) it is shown that king Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord"—brake in pieces the brazen serpent that Moses had had made.....and called it Nehushtan," or piece of brass]. The Jews formerly worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, they turned round, and called that symbol of the Great or Higher God of every other nation a Devil, and their own usurper—the "One God" ["And Satan stood up against Israel and provoked David to number Israel." (I. *Chronicles*, xxi. 1). "The anger of the Lord (Jehovah) was kindled against Israel, and he moved David.....to say, Go, number Israel." (II. *Samuel*, xxiv. 1). The two are then identical.].....

There are three distinct classes or groups of the Elohim called Sephiroth in the *Kabalah*. Jehovah appears only in chapter IV of *Genesis*, in the first verse of which he is named Cain, and in the last transformed into *mankind*—male and female, Jah-veh. [In the above mentioned work (p. 233), verse 26 of chapter iv of *Genesis* is correctly translated, "then men began to call *themselves* Jehovah," but less correctly explained, perhaps, as the last word ought to be



written Jah (male), Hovah (female), to show that from that time the race of distinctly separate man and women began]. The Serpent, moreover, is not Satan, but the bright Angel, one of the Elohim clothed in radiance and glory, who—promising the women, if they ate of the forbidden fruit, “Ye shall not surely die”—kept his promise, and made man immortal in his *incorruptible nature*. He is the Iao of the Mysteries, the chief of the Androgyne creators of men. Chapter iii contains (Esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the “boneless” Gods, and the opening of his consciousness to his real nature ; thus showing the Bright Angel (Lucifer), in the light of a giver of Immortality, and as the “Enlightener ;” while the real Fall into generation and matter is to be sought in chapter iv. There Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her Abel, the *first natural woman*, and sheds the *virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of the first verse of chapter iv of Genesis, in the original Hebrew text, and the Rabbins teaching that “Kin (Cain) the evil was the son of Eve by Samael, the Devil, who occupied the place of Adam,” (*Op. Cit.* p. 293) ; and the *Talmud* adding that “the evil spirit, Satan, and Samael, the angel of Death, are the same” (*Rabba Battrā* 16 a),—it becomes easy to see that Jehovah (mankind, or Jah-hovah) and Satan (therefore the tempting serpent) are one and the same in every particular. *There is no Devil, no evil outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the Manifested Universe. It is a necessity for progress and evolution, as night is necessary for the production of day, and death for that of life—*that man may live for ever.*



Satan represents metaphysically simply the *reverse* or the *polar opposite* of everything in Nature. [In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of Demons (of which there are nine according to mediaeval Demonology), and he is at the head of witches and sorcerers. But see elsewhere the true meaning of Baphomet, the goat-headed Satan, one with Azael the scape-goat of Israel. Nature is the God Pan]. He is the "Adversary", allegorically, the "Murderer," and the great Enemy of *all*, because there is nothing in the whole Universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the Adversaries of darkness, badness and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of Satanians came to be degraded and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the Cainites came to be degraded, and even the (Judas) Iscariotes; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-baoth was regarded by most of them as the God of Moses, and was held to be a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the Highest God,



ough he was no better, and in some respects far worse than his brother Elohim; the latter representing the all-embracing manifested Deity only in their collectivity, since they were the Fashioners of the first differentiations of the primary Cosmic Substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with, Ophiomorphos, the Serpent, Satan, or Evil. (See *Isis Unveiled*, ii. 184). They taught that Iurbo and Adonai were names of Iao-Jehovah, who is an emanation of Ilda-baoth. (See *Codex Nazareus*, iii. 73). This, in their language, amounted to saying what the Rabbins expressed in a more veiled way, by stating that "Cain had been generated by Samael or Satan."

The fallen Angels, in every ancient system, are made the prototypes of *fallen* men—allegorically, and *those men themselves*—Esoterically. Thus the Elohim of the hour of oreation became the Beni-Elohim, the sons of God, among whom is Satan, in the Semitic traditions. War in the Heaven between Thrætaona and Azhi-dahaka, the destroying Serpent, ends on Earth, according to Burnouf, in the battle of pious men against the power of Evil, "of the Iranians with the Aryan Brahmans of India." And the conflict of the Gods with the Asuras is repeated in the Great War—the Mahabharata. In the latest religion of all, Christianity, all the combatants, Gods and Demons, Adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect evil personified with the serpent of *Genesis*, and thus prove the new dogma.—*Secret Doctrine*, Vol. II, pp. 395—408.

Page 266, *Bali* :—

In the Rig-Veda Vishnu is celebrated for his three strides by which he measures the whole universe. He is Urugaya or Urukrama, wide-Strider. In explaining the phrase "tredha nidadhe padam": '(Vishnu) placed his step



these told or in three places' (R. V. I. 22,17), Yaska, who himself is an ancient authority whose period is about 500 B. C., quotes two older authorities, Sakapuni and Aurnavabha thus :—

Yad idam kincha tad Vikramate Vishnu, tredha ni-
dadhe padam, "tredhabhavaya prithivyam antarikshe divi."
iti Sakapuni, "Samarohane Vishnupade gayasirasi" iti
Aurnavabhah.

"Vishnu strides over this, whatever exists. He plants his step in a three-fold manner,—i. e., 'for a three-fold existence, on earth, in the atmosphere, and in the sky, according to Sakapuni; or 'on the hill where he rises, on the meridian and on the hill where he sets,' according to Aurnavabha"—Muir.

Thus, according to Aurnavabha, Vishnu is the sun-god, and his third step is placed at the point of sunset, called Gayasiras, 'the head or peak of Gaya,' taken by Durgacharya (quoted by Dr. Muir) to be 'the hill of setting.' The point of sunset is called *asta* which is a vedic word meaning house, and *gaya* is another vedic word meaning house. The west into which the sun disappears at the close of his daily walk seems to have been viewed as a part of his house, that house extending from there in unseen regions round to the point of sunrise. Be this as it may. Instead of all the three points of the sun's rising, meridian, and setting being called Vishnupadas, Aurnavabha calls only the meridian Vishnupada, Vishnu's station. By Vishnu's pada he probably means Vishnu's paramapada, *highest station*, spoken of in the same hymn (I, 22, 20 and 21). If we follow Sakapuni in taking Vishnu to be not merely the sun, but an all-prevading invisible deity with the three stations of (1) Earth, (2) Antariksha or the cloud region, and (3) Sky, fancied to be the three steps of his three wide strides, his *third* step



would be the far off dome of the sky on high, called Vishnu's *highest station* or *highest step* [in classical sanskrit, the whole sky *viyat* and not simply the meridian is called Vishnu-pada,] in order to distinguish it from his first and second stations of Earth and Antariksha.

These three stations are the regions presided over by the triad of the Vedic Deities. About this distribution of all the Vedic Deities over the three stations Prof. Max Muller says :—

“Apart from the philosophical doctrine that all the gods are only manifestations of the supreme self, the Atman, Yaska quotes the Nairuktas in support of a triad of gods, (1) those of the earth, (2) those of the air, and (3) those of the sky. Agni (fire), as Yaska says, has his place on earth, Vayu (wind) or Indra in the air, and Surya (sun) in the sky. This triad of deities is not Yaska's invention. It is clearly indicated in the Brahmanas.”—(*Science of Mythology*, p. 475).

In support of this Prof. Max Muller's quotes the Aitareya-Brahmana and the Chandogya-Upanishad (IV, 7. 1,) and says :—

“Even in the hymns this threefold division of earth, air, and sky, or, as sometimes translated, earth, sky, and heaven, is well established. Thus we read in R.V. X, 65, 9, of terrestrial gods, *parthiva*, of celestial, *divya*, and of those who dwell in the waters (clouds) *ye apsu*.”

This three-fold division is not to be taken too rigidly (*Ibid* p. 479) : There are deities such as Agni and Indra (the Rainer), who, though located in the fire on earth and in the atmosphere where the heat of the sun generates rain, are identified in several parts of the Rig-Veda with the sun, nay, with the Creator of the universe including the sun, and are praised as each being all the gods.

Prof. Max Muller's conclusion is :

“All Vedic gods, nay, all Aryan gods, *were in the*



beginning physical. I say in the beginning, for there came, no doubt, a time when the concept of Deity being once formed and having become familiar, invisible and purely abstract object were also raised to a divine status."—(*Ibid*, p. 817).

Whether *all* the Vedic deities were in the beginning physical *without any exception* is a question about which opinion seems to be divided among other European Vedic scholars. He himself defines these deities thus :—

"It is true that the conception of all the ancient Aryan gods was suggested by what we call real objects, by the great phenomena of nature, by they were fashioned as divine personalities by the mind of man (*namarupa*). Even such names as Agni, Fire, Surya or Helios, Sun, Ushas or Eros, Dawn, though representing the activities of real, of palpable or visible things, were never meant simply for the material fire for the fiery globe, or for the rosy light of the morning, that appeared and vanished every day. As soon as they were used mythologically, they stood for ideas framed by men who not only saw and stared, but who thought and adored. Agni was not confined to the hearth, but wherever there was light or warmth, whether on earth or in heaven, there was Agni. He was therefrom the beginning, and he was in these many places, not, as is generally supposed, as the result of a philosophical syncretism, but in consequence of his unbroken manifestation under various forms ; nor was even Surya, the Sun confined to the sky. As Savitri he was supposed to pervade all living things, as Vishnu he stepped across the air, as Mitra he was the delight of the whole world."—(*Ibid*, 117, 118).

Again :—

"These Devas are not the sky, the sun, and the moon, they are the agents or the souls of these celestial bodies"—(*Ibid*, 209).



When the Rig Veda itself says that it is only one God that is variously (*bahudha*) called Indra, Mitra, Varuna, Agni Suparna, or Garutman, Yama, Matarisva, (I. 164, 46), we have in it the source of the philosophical doctrine that all the gods are only manifestations of the one supreme Self or Soul. If thus the gods seem in the universe by the Rishis of the Rig Veda are not the terrestrial and celestial bodies themselves, but the invisible souls of them, and if all these god-souls are the variously called One Soul of the universe, the same idea is a little amplified when the Antaryami—Brahmana (*Brih-ar-up.* III. 7. 3-23) says to the effect that He who—speaking with reference to the gods (*adhidaivatam*)—is within Earth, Water, Fire, Antariksha, Air, Sky or Heaven, Sun, all the Directions, Moon and Stars, Akasa (ether), Darkness, Light; that He who—speaking with reference to beings (*adhibhutam*)—is within all beings, within (their) breath, senses, mind, Vignana (Knowledge,) but atman, the individual soul, according to the Madhyandina patha upon which great stress is laid by the Visishtadwaita school), that He who is within all these, whom all these do not know, to whom all these are bodies (Sarira), who rules or controls within (them), He is, O. enquirer, thy immortal Self, the Antaryami or Ruler within.”

Dividing the universe roughly into the three regions of Earth, Air and Sky, the god Vishnu, described as striding through all these three regions, can only be the invisible One Soul of the universe that has entered into all things, and according to native grammarians, Vishnu is a name derived from *vish*, to enter into or pervade (*Vyapane*). This god, as we have seen in many stories, is so positively identified with Yagna, the Deity of Sacrifice, in the *Taitt. Samhita* and the *Brahmanas* and in the subsequent literature of the epics and Puranas that it is most likely that



this widespread idea has come down from the time of the Rig-Veda itself that in the Rig-Veda also Vishnu means the Deity of Sacrifice. Dr. Haug has comprehended the Deity Yagna to be an invisible god, extending, when unrolled, from the Ahavaniya fire of the sacrificial ground on the earth to heaven, "forming thus a bridge or ladder, by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes. The term for beginning the sacrificial operations is 'to spread the sacrifice' ". The Deity Yagna is extended everywhere with his threads (Yo Yagno visvatah tantubhis tatah—R. V. X. 30 1.). The secret of sacrifice seems to be that, as the victim represents the sacrificer vicariously, the sacrificer, by performing the sacrifice, spreads the Deity Yagna everywhere, that is, realizes Him to be all-prevading on the wide Earth, in the Air, and in the wide sky, offers himself unto Him, and obtains a subtle spiritual state in which he too can, by means of sacrifice as his vehicle, travel everywhere in the three regions of the universe at will. According to Dr. McDonnell's dictionary, *vishnukrama* or Vishnu's steps mean the three steps to be taken by the sacrificer between the *vedi* altar and the Ahavaniya fire. This shows how the sacrificer, realizing the all-pervading Deity Yagna of three steps, imitates Him, indicating thereby that he too has secured for himself the power of striding through the three regions of the universe (on his quitting this world). As Vishnu is the all-pervading invisible Deity of sacrifice, it is as it should be if he is symbolized by all the sacrificial implements and, above all, by light wherever seen, by the sacrificial fire Agni here, by the fire of Lightning in the atmosphere, by all the luminaries in the sky, most markedly by the grandest of them, the sun. This is how Vishnu, seen as a little dwarf in the symbol of the sacrificial fire on



earth, is the giant striding from there through all the regions of the universe. In the Rig-Veda there is a marked similarity between Vishnu and Agni. Prof. Max Muller says :—

“As in many hymns of the Rig-Veda, Agni is the *alter ego* of Surya, the Sun, we can understand why he, like the Sun, should so often be represented in a threefold character. The three steps of the Sun, best known from the myth of Vishnu, are very prominent in the hymns addressed to Agni. But the site of the three steps, that is the sunrise in the East, the point of culmination, and the sunset in the West, there is in his case another threefold division, according as the solar light is looked upon as dwelling on earth, chiefly as the fire kept up on the hearth and worshipped as Agni on the altar, secondly in the firmament as the sun, sometimes as the lightning, and thirdly as descending into the sea and dwelling in the unseen abyss of the waters.”—(*Ibid*, p. 661.)

The waters of the sea as the third step may be the point of sunset according to the first of the descriptions that are mentioned. But according to the second description which places the three steps one above another, the watery region of the third or highest step may be the blue sky itself, the back ground to the sun, moon and stars. According to the Nighantu, one of the names of the sky is the plural word *apah*, waters.

In the Chandogya-Upanishad, the three regions of Earth, Antariksha and sky are mentioned not only in IV, 17. 1 but also in two other places, V, 4—6 and II, 24, 1—16. The former says that the three, namely (1) *that* loka, (world meaning the sky), (2) Parjanya (the region of rain clouds), and (3) Earth, are [the altars] of the all-pervading. Agni himself, (1) with the sun as his fuel, solar rays as his smoke, daylight as his light, the moon as his live



coals and the stars as his sparks, in the sky, (2) with Vayu (wind) as fuel, cloud as smoke, lightning as light, thunderbolt as live coals, and thunderings as sparks, in the Air, and (3) with the year as fuel, etc., etc., in the region of the Earth. The latter is about performing a sacrifice with a knowledge of the meaning of offering (1) the Pratah-savana (morning libation) to the Vasus, (2) the Madhyandina-savana (noon-libation) to the Rudras, and (3) the third savana (evening libation) to the Adityas and the Visvedevas. The deities addressed in offering these three libations are respectively (1) Agni representing the Vasus in the region of Earth, (2) Vayu representing the Rudras in the Antariksha, and (3) the Adityas and the Visvedevas in the sky, and these deities are said to cast back the bolt and open the *lokadvāra* or the door to heaven in each of the respective *lokas*, worlds, of Earth, Antariksha and Sky for the sacrificer, in order that he may go thither *when this life is over*. This shows that the sacrificer in his state of beatitude was believed to have *kamachara*, unfettered movement by mere will, in all the regions—the same movement which the knower rejoicing in the Infinite self that is everywhere is stated to have (“Tasya sarveshu lokeshu kamacharo bhavati”—Chanda Up. VII, 25, 2). In other words, he strides everywhere like Vishnu. In another place, the sun is said to be *lokadvāra*, the door to heaven, to the knower whose soul, striding up from the body, goes thither by the medium of the solar rays as swiftly as mind.

The three classes of the deities, namely Vasus, Rudras, and Adityas are mentioned in the same order even in the Rig-Veda, I. 45, 1. In the rituals connected with the Pitris, the spirits of departed ancestors, who are grouped as the Fathers, Grand-Fathers, and Great-grand-fathers, they too are respectively called Vasus, Rudras and Adityas, and the Rig-Veda X. 15, 1 and 2, speaks of the fathers as



residing in the three regions of Earth, Madhyama (the midregion) and Para (the highest or the sky). This shows that having reached the gods, the Pitris travel freely in all the regions of the universe like the gods themselves.

As the sun Agni is one of the symbols of the Deity Yagna, and as the morning, noon and evening are the periods fixed respectively for the libations to the deities of the regions of Earth, Antariksha, and sky, the Deity of sacrifice, set in motion on the libation day by one rite after another, strides through the three regions and the libations connected with them, according as the sun strides in the sky determining their proper periods. Viewed in this manner, there is no real discrepancy between Sakapuni and Aurnavabha, the one showing one aspect or the three strides of Sacrifice Vishnu and the other another aspect which, from the very regions of the deities worshipped by the libations, implies the first aspect.

The Aitareya-Brahmana commences by saying that Agni is *avama*, the lowest, of the gods, and Vishnu *parama*, the highest; that between them stand all the other gods, and that by offering the Agni-Vishnu rice-cake in the Deekshaniya Ishti, the priests offer it really to all the deities of that *ishti*, as Agni is all the deities and Vishnu is all the deities, these two, Agni and Vishnu, being the two ends of Yagna, sacrifice. Dr. Haug quotes parallel passages from the Srauta-sutras of Asvalayana and the Kaushitaki Brahmana, the one saying that Agni is *prathama*, the first, of the deities, and Vishnu *Uttama*, the highest, and the other that Agni is *Avarardhya*, 'one who has the lowest place,' and Vishnu *parardhya*, 'one who has the highest place.' To fix the meanings of *avama* and *parama* as the lowest and the highest, he refers to the three regions mentioned in the Rig-Veda I, 108 as :



Avamasyam Prithivyam, Madhyamasyam, Paramasyam
uta'—verse 9.

'Paramasyam Prithivyam, Madhyamasyam, Avamasyam
uta'—verse 10.

The full sense of the two verses as translated by Mr. Griffith is :—

“Whether, O Indra, Agni, Ye be dwelling in lowest earth, in central or in highest.

Even from thence, Ye mighty lords, come hither and drink libations of the flowing Soma”—9.

“Whether, O Indra, Agni, Ye be dwelling in highest earth, in central or in lowest.

Even from thence, Ye mighty lords, come hither and drink libations of the flowing Soma”—10.

Verse 10 is simply a repetition of verse 9, with this difference that whereas the latter mentions the three regions from the bottom upwards, the former mentions them from the top downwards. These three regions appear to be the regions of earth, Antariksha, and Sky. The word Prithivi, although generally meaning the Earth, should be taken here in its etymological sense of 'wide' or 'extensive', qualifying every one of the three regions, for verse 10 calls the highest region also prithiva (paramasyam prithivyam). The lowest place occupied by Agni is not due to any inferiority on his part, but to his being Deity Yagna's fire symbol on Earth here, while the highest place, occupied by Vishnu is due to his being the sun-symbol in the sky above, it is distinctly said that each one of them is all the deities. Taking any one symbol of the invisible Deity Yagna, he is completely represented by it, and his invisible, infinite, omnipresent nature is clearly indicated by the two symbols, one here and the other in the sky on high, being taken to be the two limits of him,—the limits of the limitless Infinite in the metaphor of a giant extending from Earth to Heaven.

That the poets of the Rig-Veda conceived their Deity to be Infinite is indicated by Visvakarman, the All-maker, being described figuratively as Visvatas-chakshu, Visvato-mukha, Visvato-bahu, Visvatas.-pat *i. e.*, one who has his eyes mouths, arms, feet everywhere and who has produced Earth and sky (the whole universe)—X. 81. 3 ; and the division of the universe into the three regions of Earth, Antariksha, and sky as the *dhamans*, stations of Visvakarman are referred to in verse 5 of that hymn as ; Ya te dhamani paramani, ya avama, ya madhyama, visvakarman ! uta'. As he is fully represented in one and all of the deities, any one of them is all the deities ; hence the general henotheistic nature of the Vedic deities. All the deities abide in Indra also (R. V. III. 54, 17). Among the gods there is none that is small : they all are great indeed (R. V. VIII. 30. 1.)

The name, Prajapati, is mentioned in the last verse of the Hiranyagarbha hymn X. 121, in verse 2 of IV. 53, a hymn addressed to Savitri where that god is called Prajapati, and in IX. 5, 9, where Soma Pavamana is called Prajapati. The identity of Prajapati and Savitri is clear from the fact that in the Taitt. br II. 3,9,1—3 Sita's patronymic is Savitri (daughter of Savitri), and when she goes to her father to complain against the moon, her father is called Prajapati (Sita Savitri.....saha Prajapatim pitaram upasasara. Savitri means genitor, father, creator in the sense of one who *brings forth* all, and therefore in the Rig-Veda this god is praised as the lord of creation (Prasava), having golden hands, arms, eyes, and armour, illumining the sky with his rays after the procession of the dawn, and going in dustless path between heaven and earth. This shows that he is described *in the garb* of Surya, the sun. I say in *the garb*, because Savitri is not merely the sun, he is the invisible creator conceived in the figure of the vivifying, animating, exciting sun, for the same descriptions which give



from a solar garb are interwoven with such expressions as these :—

Savitri moves in the *three* bright regions, he delights with the rays of the sun (V. 81. 4) ; he is Suryarasmi, clad in the rays of the sun, and rising in the East (X. 139, 1) ; when Savitri, the Asura, lightens up the regions, “Where now is Surya (the sun), where is one to tell us to what celestial sphere his ray hath wandered?” (I. 35, 7) ; Savitri approaches the sun (I. 35, 9).

The *three* bright regions may be the regions of Earth, Antariksha and sky traversed by sacrifice Vishnu ; and therefore Savitri, as Sacrifice, has penetrated celestial region so high the limit of which no man can tell. Conceived as worshipped in the aspect of the sacrificial fire, he has extended himself from here high into the sky where he delights with the rays of the sun and clothes himself with them. When the all-pervading Deity of sacrifice is the spiritual sun shining in the mental vision of the devout poet, and has gone up higher than the sun, where is the sun? In VI. 15, 16, Agni who is the carrier of the oblations to the gods, is asked to bear man's sacrifice or worship to Savitri who sacrifices rightly. Thus Savitri is called *Yajamana* sacrificer, and if, as I think, Savitri, Pitri, Prajapati, Visvakarman (the All-Maker) are names of the Creator, Savitri's sacrifice can only be Visvakarman's sacrifice celebrated in the Visvakarma hymns.

The following passages from the Rig-Veda mention the three steps of Vishnu and other particulars about him :—

1. The Gods preserve the worshippers from that place from where Vishnu shrode over the seven *dhamans* (regions) of Prithivi—I. 22, 16.

2. That place is the *Samana-sadas* (common hall)—V. 87. 4.



3. In three places he planted his steps, enveloping the whole universe in his dust, upholding all the fixed ordinances (*dharmani*), and over-seeing by his striding act the *Vratas* (moral and religious acts of all beings)—I, 22,17-19.

4. By his three strides he measured the *Parthiva* (extensive worlds), he supported the highest home or place; he alone measured the wide-extended place; he alone triply sustained heaven and earth and all the worlds—I, 154,1-4.

5. He traversed the extensive regions for the sake of granting his worshippers wide-stepping existence. The look of even two of his steps makes the mortal agitated with amazement, while his third step no one can comprehend. He is huge in body when striding, but a youth, a child, when attending to the call of the worshippers—Ib. 4-6.

6. Men know only the two regions the earth and the sky, but he knows the remotest world. No one knows the farthest limit of his greatness—VII. 99,1-2.

7. Vishnu and Indra have made a wide world for-Yagna producing Surya, Ushas, and Agni—Ib. 5.

8. That man never repents who worships Vishnu with his whole heart—Ib. 100, 1.

9. Thrice the swift god has traversed the universe of hundreds of lights—Ib. 3.

10. He is even beyond the universe—Ib. 5.

As already observed, Prithivi is not only the wide earth, but any extensive region, the wide sky and so *Parthivani Rajamsi* may include all the three worlds of the Earth, Antariksha and Sky, as Yaska takes Rajamsi to mean the worlds. Are the seven *dhamans* the said three regions plus the four quarters? Like Vishnu, Agni also strides through the seven dhamans.—X. 122, 3. The place from which Vishnu strides may be the sacrificial ground, the common place for all the gods to assemble and receive their oblations. The Deity Yagna is fancied



to have kicked up such a quantity of dust in his wide-striding feat that the *prithivi* (the wide universe) is enveloped in it, shining with it in all the hundreds of stars, the sun, the moon, lightning and fire. Being the producer of the sun, Vishnu is more than the sun, and his huge body seems to be the mentally pictured giant form of his, extending from the sacrificial ground here to the highest limit of firmament and even beyond it, while the infant form in which he is accessible to the sacrificers seems to be the sacred fire Agni. Although sacrifice Vishnu is always all-pervading, striding everywhere, yet, for the sake of every sacrificer realizing him by means of his sacrifice, he has to enter into that sacrifice, grow with it according as the rituals of it proceed, and then, at the full growth of it, stride as the giant everywhere, thereby securing for the sacrificer a wide stepping existence. In other words, the sacrificer, at the end of his life here, obtains a life in which he can stride and be everywhere like Vishnu himself. This seems to be the drift of I, 155, 4. That the sacrificer becomes the Deity himself or exactly like the Deity itself, whom he has worshipped, is an idea which seems to be repeated in the Samhita and Brahmana of the Yajur Veda.

In two places Vishnu is said to stride for the sake of Manu :—(1). May we, ourselves and our offspring, rejoice with wealth, under the protection afforded by Vishnu, who thrice traversed the extensive regions for the bound or oppressed Manu—VI, 49. 13. (2) The swift Vishnu strode over this Prithivi to bestow it for a home on Manu. The men who praise him are permanent ; he of exalted birth has made for them an extensive abode—VII, 100, 4.

Whoever Manu is, whether Man in general or the supposed first man exalted to the position of the moon in the wide home of the sky, it is implied that he performed sacrifice in which only Sacrifice Vishnu can stride for him, re-



release him from the bonds of the mortal state, and bestow on him the permanent state of beatitude with an extensive unbounded world as his home. What was given to the first man and sacrificer Manu, is vouchsafed to all men who worship Vishnu *i. e.*, who performs sacrifice.

Vishnu strode for his friend Indra and assisted him in his battles :—"And Indra's mother sought to draw back the mighty Indra saying, 'My son ! These god forsake thee'. Then Indra being about to slay Vritra, said 'Friend Vishnu, do thou stride vastly'—*R. V. IV. 18, 11 ; VIII. 82, 12.*

Prof. Max Muller (*Vedanta philosophy*, p. 145) says about the goddess Vach or vidya :—"Thus we find in the Rig-Veda (X. 125) the following hymn placed in the mouth of Vach or speech :—"Vach moves with the Vasus, Rudras, Adityas and Visve Devas (in all the three regions); supports Mitra and Varuna, the two Aswins, Indra, Agni, Soma, Twashta, Pooshan, Bhaga; rewards the zealous sacrificer, herself being the first of those deities who deserves sacrifice, the most thoughtful queen; through her alone all breathe, see, hear and eat their food; it is in her power to make one a sage, a Rishi, a brahmana; she causes war to put down unrighteousness, for she bends the bow of Rudra for his killing the hater of Brahman; the gods have made her manifold; she stands in many places, has entered into many things, penetrated into heaven and earth; she has brought forth the Father on the summit of the universe; her home is within the waters, in the ocean, from where she extends over all beings and things, and she concludes the hymn thus :—"I breathe like the wind, holding to all things; beyond the sky, beyond this earth; such a one am I by my power."

Now this is unintelligible unless we admit a long previous growth of thought during which Speech had become



not only one of many deities, but a kind of power even beyond the gods, a kind of Logos, or primæval wisdom."

Thus she is a goddess of knowledge, devotion, righteousness. She has pervaded everywhere like our Vishnu of three strides.

In R. V. I. 155,6 it is said of Vishnu that with four and ninety names he impels the steeds, like a rolling wheel. Sayana explains it thus :—" Vishnu is here identified with time, comprising 94 periods : the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches and twelve zodiacal signs "

As there is no mention of the zodiacal signs in the Vedic Literature, it must be understood that with the four names, the four seasons, Vishnu makes the ninety steeds to rotate like a wheel, the ninety steeds being probably the ninety days of each season of three months, which, turned round four times, would make the year of 360 days. The rolling wheel is certainly indicative of Time. Taking this and the three stations together, sacrifice Vishnu is eternal and Infinite extending over endless Time and endless space.

About Vishnu Vamana, the Taitt. Samhita II. I, 3, 1, says : " The Devas and Asuras vied with each other in respect of the Lordship of the worlds. Vishnu saw a *Vamana* or dwarf (*pasu*) victim, which he offered to himself as the deity fit to receive that offering. By this act, he conquered all the worlds. He who vies to become the Lord of these worlds shall offer a dwarf (*pasu*) to Vishnu ; he will become Vishnu himself and conquer all these worlds." The Satap. Br. I. 2, 5, 1, says: The Devas and Asuras, who were both spuing from Prajapati, strove together. The Devas were, as it were, worsted and the Asuras began to parcel out this earth among themselves, measuring her with ox-hides from West to East. The Devas went there,



placing at their head Vishnu, the sacrifice, who was Vamana (dwarf,) and asked the Asuras to give them also a share in the Earth. The Asuras, grudging as it were, answered 'We give you as much as this Vishnu can lie upon'. The Devas accepted the offer and said among themselves, that what was co-extensive with Sacrifice Vishnu was very much indeed. Then they placed Vishnu to the East and surrounded him with Gayatri, Trishtubh, and Jagati metres on the South, West and North respectively, placing Agni on the East, and thus they went on worshipping and toiling. "By this means they acquired the whole of this earth; and since by this means they acquired it all, therefore, the place of sacrifice is called Vedi, (from the root *Vid* to acquire). Hence men say, 'As great as the altar, so great is the Earth; for by the altar they acquired the whole of this earth.'.....Surrounded on all sides, Vishnu did not advance, but hid himself among the roots of plants. The Devas searched for him and digging the earth, found him at a depth of three fingers.

Just as the Infinite supreme Self located in the heart is termed in the Upanishads Angushthamatra (of thumb-size) which is the size of the heart, the invisible Infinite Deity, Sacrifice Vishnu, who, we saw, is the Giant extending from the altar to beyond the highest heaven and pervading everywhere, is termed the Dwarf, of the size of only the altar on which he is located. The Asuras are deluded by taking Vishnu to be only as much as the Dwarf in *form*, just as the Asura Virochana in the Chandogya Upanishad is deluded by taking his own *form* that is seen in the reflection to be his Self. But the Devas, having got as much as Vishnu can lie upon, get the whole universe as Vishnu is Infinite. This clearly implies that Vishnu, the sacrifice performed by the Devas on the altar, strode and extended himself everywhere.



There are three versions from the Ramayana about the Dwarf incarnation, one from Schlegel's edition, the other from the Bombay edition and the third from Gorresio's edition. The Madras edition, printed in Telugu characters, seems to correspond for the most part with the Bombay edition so far as this story goes.....Schlegel's edition describes the Dwarf as a Bhikshu mendicant with the lock of hair on his head and with umbrella and *Kaman-dalu* (drinking gourd). These are the emblems of the state of Brahmacharya. In the *Harivamsa* 239-263, the story runs as follows :—The Daityas seeing that Hiranyakasipu was killed by Vishnu and with a view to conquer the Devas, installed Bali as the king of the Daityas. Bali was always devoted to dharma, truthful, one who had subdued the senses, well up in all knowledge, seer of the essence of knowledge, grateful, most valorous, *Hiranyakasipu* (having a golden seat), and indestructible. Brahma too was pleased with him and performed the installation ceremony. Then, the Daityas waged war against the Devas to recover from them the empire of the three worlds lost on the death of Hiranayakasipu. Bali himself, praised by his grandfather Prahlada as being all the gods in himself, the unconquerable lord of all, the great Yogeeswara possessing all the Satvika gunas (spiritual perfections), took the field and fought with Indra and worsted him. As the last resort, Indra took up his Vajra weapon, but a voice in the sky told him that Bali, by the merit of his austerity, righteousness, truth and of the boon conferred upon him by Brahma, was unconquerable in battle by any body. Indra and the Devas retired from the battle field, and the Daityas proclaimed their victory. The whole world was established in peace and in the path of righteousness ; there was a complete absence of sin ; the bull of Dharma walked on its four legs ; Bali was installed



king of heaven and the goddess Lakshmi herself entered into him, pleased with his valour and righteousness. Modesty, fame, splendour, brilliancy, fortitude, forgiveness, equity, kindness, wisdom, good memory, knowledge, peace and the other virtues attended him, the Brahmavadin.

Defeated by Bali, Indra goes to the home of his mother Aditi in the East. She takes him and the Devas to her husband Kasyapa, who leads them to the Brahmaloaka. Brahma says to Kasyapa,

"I know why you have come here. Go to the other shore of the milky ocean, where, at a place called Paramam Amritam, Vishnu is performing a great tapas with yogic contemplation, he who is the whole universe, the support of it, the Self of all ; perform a great tapas there ; and as soon as he rises from his tapas, salute him and pray that he be born as your son". Accordingly he is born as their son Vamana, after remaining in Aditi's womb for a thousand years.

When Bali is performing a horse-sacrifice, Brihaspati, the priest of the Devas, conducts there the boy Vamana, as a Brahmacharin. He surpasses Bali's priests in the knowledge of the details of the sacrifice and teaches them its proper procedure. Surprised at this, Bali salutes him and asks him to tell what he should do for him.....Said Vishnu "As you gave the water of gift to me, you will never die from the hands of the Devas. Reside in Sutala in all happiness and splendour. Respect Indra as he is my elder brother. If you infringe my order, the serpents (Nagas) will bind you in their coils. You shall have as your food such sacrifices as are performed by men without faith, devotion, charity etc."

When Vishnu had gone to heaven, having bound Bali in the coils of the serpents, Narada happens to go to Bali



and teaches him a hymn of twenty verses styled *Moksha-Vimsaka*, whereby Bali praise to Vishnu for Moksha, liberation from the coils. Pleased with this, Vishnu sends Garuda to him and the serpents disappear. Garuda says to him "Do not stir from here on pain of your head being shattered to pieces".

Rig Veda, I. 154, 1, celebrating Vishnu's three strides are recited to cure defects in sacrifices (*Ait-Br.* III. 38).

Vishnu is the door-keeper of the Devas. According to *Ait. Br.* his being the door-keeper of Bali also shows that he stood on the same level as a Deva, and was treated as such.

Ramayana, Bharata and the other Puranas agree with the Rig Veda about the nature of the three strides and about Vishnu's striding for the sake of Indra, but we notice the following peculiarities :—(1) Their Vishnu is Aditya with Indra as his elder brother. (2) Bali is not known in the Rig Veda. (3) Though an Asura or Daitya, he is the most righteous giver and yet he is bound by the receiver of the gift.

In this part of India, Bali is honored on the night of the first day of the lunar month of Kartika in autumn. There is a puranic story to say that once in a year on that night Vishnu permits Bali in the Patala to visit this earth and receive homage from men.—*Indo Aryan Mythology*, Vol. II. *Vamana Trivikrama*.

Similarly, Vishnu becomes the Sun, the visible symbol of the impersonal Deity. Vishnu is described as "Striding through the seven regions of the Universe in *three steps*." But with the Hindus, this is an *exoteric* account, a surface tenet, and an allegory, while the Kabalists give it out as the esoteric and final meaning :—"To the fullness of the world in general with its chief content, man, the term Elohim—Jehovah applies. In extracts from Sohar, the Rev. Dr.



Cosel; a Kabalist, to prove that the Kabala sets forth the doctrine of the Trinity among other things, says Jehovah is Elohim (Alhim).....By three steps God, (Alhim) and Jehovah become the same, and though separated each and together they are of the same One."—(For a detailed and mathematical proof of the above, *vide*, Secret Doctrine Vol. II, pp. 41-45).

The secret commentaries of the ancient sages say :—The Circle is not the "One" but the "All". In the higher (Heaven), the impenetrable Rajah, (Adbhutam, see *Atharva Veda* X. 105), It (the Circle) becomes one, because (It is) the indivisible, and there can be no Tau in it.

In the second (of the three Rajamsi, or the three "Worlds") the One becomes Two (male and female), and Three (with the Son or Logos), and the Sacred Four (the Tetraktys, or Tetragrammaton).

In the third (the lower world or our Earth), the number becomes Four, and Three, and Two. Take the first two, and thou will obtain Seven, the sacred number of life ; blend (the latter) with the middle Rajah, and thou will have Nine, the sacred number of Being and Becoming. [In Hinduism, as understood by the Orientalists from the *Atharva Veda*, the three Rajamsi refer to the three "strides" of Vishnu ; his ascending higher step being taken in the highest world (*A. V.* VII. 99.1). It is the Divo Rajah, or the "sky" as they think it. But it is something besides this in Occultism. The sentence, *pareshu guhyeshu vrateshu* (*cf.*, i. 155, 3 and ix. 75, 2 or again x. 114), in *Atharva Veda*, has yet to be explained].—*Ibid*, p. 658.

As already stated, Aditi—Vach is the female Logos, or Verbum, the word ; and Sephira in the *Kabalah* is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of light, and sound, and Ether, showing how well-informed were the Ancients both in



Physical Science, as now known to the moderns, and also as to the birth of that science in the Spiritual and Astral spheres.

Our old writers said that Vach is of four kinds. These are called Para, Pasyanti, Madhyama, Vaikhari. This statement you will find in the *Rig Veda* itself and in several of the *Upanishads*. Vaikhari Vach is what we utter.

It is sound, *speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence Every kind of Vaikhari vach exists in its Madhyama..... Pasyanti and ultimately in its Para form The reason why this Pranava [The Pranava, Om, is a mystic term pronounced by the Yogis during meditation ; of the terms called, according to exoteric commentators, Vyahritis, or Aum, Bhuh, Bhuvah, Svah, (Om, Earth, Sky, Heaven), Pranava is, perhaps, the most sacred. They are pronounced with breath suppressed. See *Manu II. 76-81* and Mitakshara commenting on the *Yagnavalkya-Smriti I, 23*. But the esoteric explanation goes a great deal further] is called—Vach is this, that these four principles of the great Kosmos correspond to these four forms of Vach.....The whole Kosmos in its objective form is Vaikhari Vach ; the Light of the Logos is the Madhyama form ; and the Logos itself the Pasyanti form ; while Parabrahman is the Para (beyond the Noumenon of all Noumena) aspect of that Vach.

Thus Vach, Shekinah, or the "Music of the Spheres" of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world, the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* chief and *three* lesser aspects, or *seven* in all, as in Esotericism. The Para form is the ever subjective and latent Light and Sound, which exist eternally in the

boom of the Incognizable; when transferred into the ideation of the Logos, or its latent Light, it is called Pasyanti, and when it becomes that light *expressed*, it is Madhyama.

Now the *Kabalah* gives the definition thus:

There are three kinds of light, and that (the fourth) which interpenetrates the others; (1) the clear and the penetrating, the *objective* Light, (2) the *reflected* Light, and (3) the *abstract* Light.

The ten Sephiroth, the Three and the Seven, are called in the *Kabalah*, the Ten words D. B. R. I. M. (Dabarim), the Numbers and the Emanations of the Heavenly Light, which is both Adam Kadmon and Sephira, Prajapati-Vach, or Brahma. Light, Sound, Number, are the three factors of creation in the *Kabalah*. Parabrahman cannot be known except through the luminous Point, the Logos, which knows not Parabrahman but only Mulaprakriti. Similarly Adam-Kadmon knew only Shekinah, though he was the Vehicle of Ain Suph. And, as Adam Kadmon, he is, in the Esoteric interpretation, the total of the Number Ten, the Sephiroth, himself being a Trinity, or the three attributes of the Incognizable Deity in One. [It is this Trinity that is allegorized by the "Three steps of Vishnu," which mean Vishnu being considered as the Infinite in exotericism—that from Parabrahman issued Mulaprakriti, Purusha (the Logos) and Prakriti; the four forms—with itself, the synthesis—of Vach. And in the *Kabalah*, Ain Suph Shekinah, Adam Kadmon and Sephira, the four, or the three emanations being distinct—yet one].—*Ibid.*, pp. 465, 466.

Kartikeya :—*Rig Veda* I, 18,6 has the following Gayatri verse about Sadasaspati :—

"I approach the wonderful Lord of the sacrificial hall, who is dear and desirable to Indra and who is the giver of wisdom or insight." The preceding verses are about Brahmanaspati. Haradatta takes Sadasaspati to be either



city of that name or Agni himself, the Lord of the sacrificial hall, who is dear or desirable to Indra because the Soma drink wished for by Indra is in Agni's gift. *Rig Veda* V, 22, 2 addresses Agni as Truth wonderful. Adbhuta is mentioned in the Agni Upakhyana of the *Aranyaparva*, *Mahabharata* as one of the Agnis, the son of Agni Sahas, valour; and the commentator thereon quotes the Sruti, "Adbhuta, the son of Sahas." *R. V. I*, 40, 2 calls Brahmanaspati the son of Sahas, valour. Max Muller in his *Contributions to the Science of Mythology*, pp. 825—829, has shown that Brahmanaspati, the Lord of words or prayers *alias* Brihaspati, is one of the aspects of Agni. The *Skanda Upakhyana* of the *Aranyaparva* says that Skanda or Kumara was born with six heads as the son of Agni Adbhuta and became the General of the Devas. The above verse about Sadasaspati is one of the Vedic texts upon which the Itihasa stories about the birth of Skanda seem to be based. I take Agni Sadasaspati to have developed into the Son-God of these stories, the general for whose birth Indra ardently wished and who, with his six heads, is wonderful.

Indra is the most valorous God of the *Rig Veda*. Likewise, Agni is the killer of Rakshasas, beings representing falsehood and, sin (*R. V. X*. 87). In his aspect as Rudra, he is known even in the *Rig Veda* VII. 46 as a warrior having a firm bow, discharging swift and flying arrows and having sharp pointed weapons. The *Rudra dhyaya* in the *Taitt. Samhita* IV. emphasises this aspect of him; he is called the God of bow and arrows and also the Senanya, the General.

Even Indra desires him, the son of valour, the wonderful. Hence he is the child Antaryamin whose symbol is Agni, and who is the fire of knowledge, the General who puts to flight the Danavas, the dark passions. He is the son of Rudra and also of Agni, because Rudra is one of the



pects of Agni. When born as the son of Prajapati, he has eight names ; and his ninth aspect, which is all-pervading and which has entered into all forms, itself without any form, is Kumara, the child Antaryamin. He is identical with Hiranyagarbha and with his father Prajapati. In the Vedic stories Rudra is the Son-God ; the Itihasa stories represent Rudra alias Agni as the father begetting Skanda as his son ; the father himself is born or manifested as the son.

Satapatha Brahmana X. ii, 2, 1, identifies Agni with Prajapati. The Svetasvatara Upanishad (IV. 2) says that Rudra is Hiranyagarbha ; while III, 4 says that Rudra begat Hiranyagarbha in the beginning. The Skanda Upakhyaṇa indicates clearly that Skanda is Hiranyagarbha.

Agni is rightly described as the lover of the six Kṛittikas, because, according to the Vedic calendar, he is the Devata of that asterism ; the *Rig. Veda* calls him the lover of maidens, the husband of matrons and the lover of dawns.

The Vedic stories represent the son-god as being the offspring of many fathers and one mother, while the Itihasas take him to be the offspring of several mothers and one father.

In the Bharata story Devasena, the army of the Devas, and Daityasena, the army the Demons, are respectively Vidya and Avidya. They are sisters, as it were, as they spring from the same source. Keshin signifies sin, the dark Asura. Naturally he marries Avidya and wants to force Vidya too, but Indra rescues her by his valour as he is Sachipathi, the husband of strength. Lady Devasena is his own army, and as the object of the story is to show that a Senapati or general of prodigious valour was desired by him, the Lady asks him to find her a fit husband.

The wives of the Rishis are the senses and their husbands the worldly objects, holding the senses under the sway of their spell and utilising them in selfish acts or



Yagnas. There is stationed in the altar of the heart, Agni **Rama**, the Lover and Parapurusha, really the great Indweller, but outwardly *the other man*—other than their husbands. He wishes the senses to love him—to give up indulging in phenomenal perishable objects and to sense the Immortal self concealed in all phenomena ; but so long as they are mastered by their worldly husbands, he gets no chance of winning them and goes away to the wilderness. Where selfishness dwells the self of unselfishness cannot dwell. *Vana* is taken here to mean water. So Agni hides in water, in the deep depth of the heart, unfathomable to selfish man. In *R. V. X. 51* Agni runs away and conceals himself in woods or waters, and the Devas find him as a child concealed in the cave of phenomena. He queries them as to what is Agni's firewood which leads one Godward and which of the gods beheld his forms in many places. It was Yama that beheld him effulgent in his tenfold secret dwelling. Yama is God of Conscience, the controlling mind. He is able to find Agni, who, as the self, has gone into every object and is Visvarupa, the one manifold. When everything is darkness and gloom in mind, piety or righteousness prepares the worship and asks him to come out from his hiding place ; Agni's godward leading firewood can only be right eousness, which is the only fuel which can make the great Fire, the Self-shine for us and lead us godward.

The useless nature of the selfish yagna was found out and mind awakened. So, Swaha being Medha or Vach or Brahma-vidya, loves Agni, enters into the senses, and directs them godward. She herself, as Vach, is identical Vach Arundhati and so it was not necessary to take up her form. From the very moment the wives are thus made Spiritually to meet Agni, their husbands must be understood as having merged in Him, the object of objects,



the self of all. The six seasons of the year, as sacrifice Prajapati, are changed into six Rishi wives. In the vedic story the Seasons figure as males in generating their conjoint son, the Son-god. But, here the word, in another sense, denotes the conception period in every month for woman ; as there can be no conception without it, they are changed into six Rishi wives representing the senses, in order that they may conceive the spiritual Retas of Agni and bring forth the Son-god, the son of Sacrifice, for, his father Agni represents Sacrifice. If the sacrificer piously goes through the yearly sacrifice, the sun of the completed year rises to him as Aditya, the son of altar Aditi, with six heads and *twelve* hands, with which always to remind him of the religious acts he has to perform year after year, in its twelve months and six seasons. The Sun is not simply the phenomenal sun but the Self in the Sun—that self who, as the One Self of the universe, shines in the *Akasa* of the heart, as Kumara's another name Guha, shows. Svaha's taking up the form of the bird Vinata may indicate that she, as Vach, is the Gayatri verse. She is said to have flown up and brought ambrosia from heaven; in the vedic stories about the birth the birth of the Son-god who is distinctly called Gayatra, he is indicated to be the Bhargas of our Savitri Father—the same Bhargas which the Gayatri puts before the twice-born for their contemplation. So, Svaha as the bird Gayatri, utilises the purified senses, flies up to Agni and brings forth the Son-God Kumara. The Sveta or white mountain where he is born, stands for the height of purity or Satwa. His weapons are the perfections with which to destroy the evil or imperfections. The General of the Gods is fittingly born in a bed of *Saras*, arrow-seeds, like the morning sun born in a bed of his own shooting rays. The Retas or seed thrown out by Rudra is spiritual, that which is spoken of as the Retas of Mind in



Rig Veda X. 129. 4. One of Agni's names is Hiranyaretas, the golden-coloured flame of fire being its *retas* going upward, heavenward. Retas also means sun (*R. V. I. 68. 4*). Similarly Garbha also means the child. So Hiranyaretas and Hiranyagarbha would be synonymous; and though Hiranyaretas originally meant Agni as one who has a golden flame or one who is a golden child (for Agni is the pet child in the Vedas), the name is capable of meaning one who has a golden child. So Agni Hiranyaretas becomes the father of Hiranyagarbha. The golden pot in which the child is born is another indication of his being Hiranyagarbha, identical with the Vedic Son-God Agni, Rudra, alias Eesa, about whom the Eesavasya Upanishad, verse 15, says:—"The face of Satya is concealed in a golden pot. Pooshan! uncover it for my seeing him who is Satyadharma." This description refers to the self in the sun according to the Antaraditya Vidya. The same universal Self is the self in the sun, as well as the self in the heart, the Antaryamin according to the Dahara or Harda Vidya, the glorious Son aspect of our Father the *Hiranyanidhi*, (golden treasure trove), concealed in the *kshetra* (field or body of man) and found only by *kshetragnyas* (knowers). One of the names of Kumara is *Guha*, which is also one of the names of Rudra, who is identical with Agni, and who is the Son-God in the Vedic stories. *Guha* means concealed. Agni supports heaven and earth, is Visvayu, the life of all and as gone into cave, he gives great wealth to those who know him dwelling in the cave, who approach him who is the stream of *rita* (truth or sacrifice) and who release or churn him out (*R. V. I. 67, 3 and 4*). The churning out of Agni who is concealed in the Arani or fire-stick seems to symbolise the churning of the mind for drawing forth the self concealed in the cave of the heart—that self who is the life of all and has gone into cave and cave, because as Antaryamin he is Sarvantarah.



therefore appears that the name Guha must have meant Kumara to be Antaryami.

As the cock-crow awakens men from their nightly slumber, the cock seems to be a symbol for Prabodha (the awakened or enlightened state).

Krauncha stands for man's *samsaric* or embodied state with the head as the mountain. The Taitt. Sam. II. 5, 11, 1, divides voice into *asura*, *manusha* and *daiva* and calls the *asura* voice Krauncha. Again, it is the heron having a crooked neck. In the Ramayana, the male Krauncha is shot by a hunter who seems to be in disguise the Son-God Rudra, the bowman of the Vedas and the bird killed seems to signify the seed of Samsara. Baka is a synonym for Krauncha and Krishna kills an asura of that name who disguised himself as a bird. Bheema tore to pieces a similar asura. The bird is typical of hypocrisy, roguery, and cunning. The Mundaka-Up. IV. 4 instructs us to use ourself as an arrow set in the bow of Pranava and shoot at Brahman the target, whereupon we become one with it. The knower practises this shooting every day in the *upasana* of Brahman, but his final shooting is when, at the time of death, the soul quits the body. The soul of a true yogi leaves the body through the top of his head (Taitt and Subala-Up.). On the top of the head of the infant there is a soft pit, the fontanelle, which remains open a considerable time after birth. The souls of sinners leave the body by other channels. The Son-God, as the Ideal of the knower, shoots his self as the arrow upwards, breaking through the head of the Samsara and thereby he makes a path for the birds, who are no other than the Sanyasins, the Hamsas and the Paramahamsas. Parasurama seems to be the prototype of Kumara, the son of Agni. He too shoots an arrow through the Krauncha mountain and makes the hole named Krauncha-randhra and Hamsa-dwara.



"The Rishis very naturally divorce their wives ; when the senses love the Supreme Self, all the objects are merged in him, and no longer wish to hold the senses under their sway.

Visvamitra is the author of the famous Gayatri, which in the Upanayana ceremony, confers on the initiated boy the status of Brahmacharya. Kumara is the Nityabrahmacharin, the eternal celibate ; in some parts of India, women are prohibited from going into his temple. Visvamitra honors himself by performing all the *samskaras* to Kumara. His praise in honor of the God might very appropriately be the Gayatri itself. As Visvamitra, the friend of all, he is the fit companion to Guha, the Antaryamin, who loves all creatures as himself ; who is *sarva-bhuta-suhrit*, the hearty friend of all.

Indra and Kumara, the leaders of the *Devasena* (celestial hosts), are but the lower and the higher aspects of the same thing. And hence, Indra is defeated by Kumara.

In the Chandogya, Indra learns the knowledge of the self from Prajapati. Now, having tested the Son the Self and found him invincible, he makes him Senapati. As *pati* means lord or husband, his becoming Senapati of the Devas is his marrying Devasena. She is not a lady of flesh and blood and this wedding does not clash with Kumara's being the eternal celibate. The goddess Sree attends upon him because she is spiritual wisdom—"Rig, Saman and Yajus are the immortal Sree to the good" (Taitt. Br. I, 2, i 26).

When Kumara asked the six divorced ladies to be his mothers and assigned them places in heaven, Indra said "Abhijit, the youngest sister of Rohini, became jealous of her seniority among the asterisms and went away to the woods to perform *tapas* therefor. I felt bewildered at the loss of the star Abhijit from the sky, and went to Brahma to consult with him about the counting of time hereafter.



He fixed the star Dhanishtha to begin with. Formerly Rohini was the beginning of time and with *Abhijit* the number of stars was even." Immediately the Kritikas, the six divorced ladies, went up to the sky in the form of the asterism Pleiades, which shines seven-headed and which has Agni for its *Devata* or Regent. Seven-headed because Vinata too said that Skanda was her son; he acknowledged her as one of his mothers and gave her a place among the Pleiades, always respected by her daughter-in-law Devasena. Now, the asterisms are popularly twenty-seven and *Abhijit* is not among them. In all the places in the Krishna-yajur-veda in which the asterisms are mentioned, they begin with the *Krittikas*. *Abhijit* is not among the twenty-seven asterisms. (Taitt. Sam. IV. 4, 10); Taitt. Br. I. 5, 1). Each of them has two qualities, one forming its front, and one the rear; among them, the *Uttarashadha* has the quality of *Abhijayat*, conquering in front and of *Abhijitam*, conquered in the rear. But in the Anuvaka following it, *Abhijit* is separately mentioned as an asterism situated between *Uttarashada* and *Srona*. *Abhijit* has Brahman as her *Devata*. "Brahman desired, may I obtain Brahman loka. It offered a *charu* to itself as *Abhijit* Brahman and thereby conquered Brahmaloka". (Taitt. Br. III. 1, 1 and 2, 4 and 5). But the characteristic of *Abhijiti* is ascribed there to seven other asterisms, *Mrigaseersha*, *Svati*, *Visakha*, *Anuradha*, *Jyeshtha*, the *Poorva* and the *Uttara Ashada* and *Apa Bharani*. By including *Abhijit*, the number of asterisms become *Sama*; there would be no necessity to bisect *Visakha*. So the Brahmana divides the asterisms into two equal sets, putting the fourteen from *Krittika* to *Visakha*, both inclusive, in the first Anuvaka and the remaining fourteen from *Anuradha* to *Apa Bharani*, both inclusive, in the second Anuvaka. Under this mode the point of the autumnal



equinox must necessarily have been not the middle of Visakha, but the first point of Anuradha, when the point of the vernal equinox was in the first point of the Krittikas.

In this olden time the point of winter solstice or the beginning of Uttarayana was, as stated by Varahamihira, the first point of Dhanishtha alias Sravishtha, the Regents of which are the eight Vasus who go at the van of the Devas. This might have meant the position of this asterism as the first of the Uttarayana of the Krittika period.

The red dress of Kumara when he is installed as general is the dress of the Brahmacharin after the Upanayana ceremony (Apastamba I. 1, 2, sutras 40 and 41).

Skanda is the eternal *Kumara* or virgin since the Chandogya Up. Prapathaka VII says:—"They say that Sanatkumara is Skanda." Sanatkumara may mean the eternal Kumara, or the Rishi Kumara, born as the son of Sanat or Hiranyagarbha. The Bharata identifies Sanatkumara with Sanatsujata, the good child of Sanat.

In the story of the *Ait. Br.* Rudra shoots an arrow into Prajapati and the Retas of Prajapati, which is born immediately afterwards, does not flow until Agni Vaisvana-ra, in conjunction with the Maruts, causes it to flow; and then the whole creation is evolved from it.

Uma and Ganga seem to be identical esoterically as Vidya. She is the golden dawn; she is, as the goddess Vach, the river Ganga, meaning she who 'goes and goes.' It, is therefore another fit name for Vach who is *Saraswati*, 'she who flows on'. Vach or speech can only indicate the infinite Self, but can never contain him. Therefore the Tejas overflows the river.

Agni's name is Hiranyaretas, and so wherever the Tejas flows, all becomes gold.—*Indo-Aryan Mythology, Vol. II. Kumara.*



Adam-Jehovah, Brahma and Mars are, in one sense identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahma-Viraj and Mars, god and planet. Water is the "blood of the Earth"; therefore all these names are with earth and water. It takes *earth* and *water* to create a *human* soul", says Moses. Mars is identical with Karttikeya, god of war (in one sense)—which god is born of the sweat of Siva, (Siva-gharmaja) and the Earth. In the *Mahabharata* he is shown as born without the intervention of a woman. And he is also called Lohita, the Red, like Adam and the other "First men." Hence, the author of *The Source of Measures* is quite right in thinking that Mars (and all the other Gods of like attributes), being the *god of war* and of *bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in conception for the first time. "Hence Jehovah became later a fighting god, 'Lord of Hosts,' and one who commands in war. He is the aggressive Zodh—or Cain, by permutation, who *slew* his (female) *brother*, whose "blood crieth from the ground," the *Earth* having opened *her* *mouth* to receive *the blood*—(*Genesis 3*)—*Secret Doctrine*, Vol. II. p. 47.

Meanwhile it is the Seven Rishis who mark the time and the duration of events in our septenary Life-cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades, or Krittikas, are the nurses of Karttikeya, the god of war (the Mars of the western Pagans), who is called the commander of the celestial armies, or rather of the Siddhas—Siddha-sena (translated yogis in Heaven, and holy Sages on the Earth)—which would make Karttikeya identical with Michael, the Leader of the celestial Hosts "and, like himself, a virgin Kumara (the more so since he



Is the reputed slayer of Tripurasura and the Titan Taraka. Michael is the conqueror of the Dragon, and Indra and Karttikeya are often made indetical). Verily he is the Guha, "the Mysterious one," as much so as are the Saptarshis and the Krittikas, the Seven Rishis and the Pleiades, for the interpretation of all these combined, reveal to the Adept the greatest mysteries of Occult Nature. One point is worth mention in this question of Cross and Circle, as it bears strongly upon the elements of Fire and Water, which play such an important part in the Circle and Cross symbolism. Like Mars, who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avatars (Krishna, for instance)—in the west as in the East—Karttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-Siva, which was cast into the fire (Agni) and then received by the water (Ganges). Thus he is born from Fire and Water—"a boy bright as the sun and beautiful as the Moon." Hence he is called Agnibhu (son of Agni) and Ganga-putra (son of Ganges). Add to this the fact that the Krittika, his nurses, as the *Matsya Purana* shows, are presided over by Agni, or, in the authentic words, "the Seven Rishis are on a line with the brilliant Agni, "and hence, "Krittika has Agneya as a synonym"—and the connection is easy to follow.

There has been, and there still exists, a seemingly endless controversy about the chronology of the Hindus. Here is, however, a point that could help to determine—approximately at least—the age when the symbolism of the Seven Rishis and their connection with the Pleiades began. When Karttikeya was delivered to the Krittika by the gods to be nursed, they were only six, whence Karttikeya is represented with six heads; but when the poetical fancy of the early Aryan symbologists made of them the consorts of



The Seven Rishis, they were *seven*. Their names are given, and these are Amba, Dula, Nitatui, Abrayanti, Maghayanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the Seven Rishis were made to marry the seven Krittika before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of a star which no one can see without the help of the strongest telescopes? This is why, perhaps, in every such case, the majority of the events described in the Hindu allegories is fixed upon as "a very recent invention, certainly *within* the Christian era."

The oldest Sanskrit MSS. on Astronomy begin their series of Nakshatras, the twenty-seven lunar asterisms, with the sign of Krittika, and this can hardly make them earlier than 2780 B. C. This is according to the "Vedic Calendar," which is accepted even by the Orientalists, though they get out of the difficulty by saying that the said calendar does not *prove* that the Hindus knew anything of Astronomy at that date, and assure their readers that, calendars notwithstanding, the Indian Pandits may have acquired their knowledge of the lunar mansions headed by Krittika from the Phoenicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation Taurus, regarded by Madler and others, in Astronomy, as the *central group* of the system of the Milky Way, and in the *Kabalah* and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the Upper Triangle, the Concealed Triangle. This manifested side is Taurus, the symbol of One, or of the first letter of the Hebrew alphabet, Aleph, "bull" or "ox" whose synthesis is Sen, or Yod, the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in Astronomy, as the central point around



which our universe of fixed stars revolves, the focus from which, and into which, the Divine Breath, Motion, works incessantly during the Manvantara. Hence, in the sidereal symbols of the occult Philosophy, it is this Circle with the starry Cross on its face which plays the most prominent part.—The *Secret Doctrine*, Vol. II. pp. 579—582.

Again, number seven is closely connected with the occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the seventh *hidden*." In India they are connected with their nursling, the war God, Karttikeya. It was the Pleiades (in Sanskrit, Krittikās) who gave this name to the God, Karttikeya being the planet Mars, *astronomically*. As a God he is the son of Rudra, born without the intervention of a woman. He is a Kumara, a "virgin youth" again, generated in the fire from the Seed of Siva—the Holy Spirit—hence called Agnibhu. The late Dr. Kenealy believed that, in India, Karttikeya is the secret symbol of the cycle of the Naros, composed of 600, 666 and 777 years, according to whether, solar or lunar, divine or mortal years, are counted ; and that the six visible, or the seven actual sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when intended to commemorate one particular event, Karttikeya was shown, of old, as a Kumara, an Ascetic, with *six* heads—one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Karttikeya is seen accompanied by Kaumari, or Sena, his female aspect. He is then riding on a peacock, the bird of wisdom and occult knowledge, and the Hindu Phoenix, whose Greek relation with the 600 years of the Naros is well known. A six-rayed star (double triangle), a Svastika, a six and occasionally seven-pointed crown, is on his brow ; the peacock's tail represents the sidereal heavens ;



and the twelve signs of the Zodiac are *hidden on his body*; for which he is also called Dvadasa-kara, the "twelve-handed," and Dvadasaksha "twelve-eyed." It is as Sakti-dhara, however, the "spearholder", and the conqueror of Taraka, Taraka-jit, that he is shown to be most famous.—*Ibid*, pp. 654, 655.

314. *Kapila*.—The name occurs in Swetaswatara Up. 2 and is understood as follows :—

Sankara.—The supreme Self is he who controls each and all the places and all the forms, and who, in the beginning, bore or maintained with knowledge Rishi Kapila, born from him; he saw him being born. Kapila means one whose colour is gold-like, tawny. This Rishi is identical with Hiranyagarbha spoken of twice in the earlier part of the Upanishads and with Brahma mentioned further on in it; or it may be he about whom there is the Puranic text "Kapila is the first-born." The following verses from a Purana are addressed to Indra :—Rishi Kapila was born in order to remove the ignorance of this world, as an amsa or incarnation of Bhagavan Vishnu, who, the Self of all creatures, incarnates in the Kritayuga as Kapila, to impart that knowledge which is salutary to all. Indra ! Thou art Chakra among all the Devas, Brahma among the knowers of Brahman, Vayu among those that are powerful, Kumaraka among the yogins, Vasishtha among Rishis, Vyasa among the knowers of the Vedas, Kapiladeva among the Sankhyas and Sankara among the Rudras.

Sankarananda.—Kapila is that incarnation of Vasudeva who burnt down the sons of Sagara and not Kapila who was the author of the Sankhya system.

Kapila is the son aspect of God as sacrifice and is identical with the sacrificial fire Agni born by attrition. Brahma, Brahmanaspati, Agni, Rudra, Kumara and Hiran-yagarbha are all identical. *Rig Veda* X. 27, 15, 16 are as



follows :—Seven heroes have come together from below, eight have come from above, nine have come from the west with winnowing baskets and ten have come crossing over the rocks and high ridges in the east. One of the ten, who is Kapila and common to them all, is urged by them to execute their first purpose. The mother is bearing on her lap soothingly the child of noble form who is not eager.”

Sayana takes the seven, eight, nine and ten to mean the Saptarishis, Valakhilyas, Bhrigus and Angirasas or Maruts on all sides of Indra. Kapila is the famous Rishi.

According to *Vachaspathya*, Kapila is one of the names of Agni and it quotes this text as that of a Smṛiti :—The promulgator of the Sankhya system is Agni himself named Kapila. Vasudeva Kapila gave out the Seswara Sankhya and Agni Kapila taught the Nireeswara Sankhya.

Mahabharata, Aranyaparva, Angirasopakhyana (ch. 223), narrating the genealogy of Agni, says ; “ Rishi Kapila, who is Agni and also the promulgator of the Sankhya yoga”. The commentator understands this to mean Nireeswara Sankhya.

Mahavamsa claims that Kapila was the Lord Gautama Buddha himself as Bodhi Satwa in a former birth of his. The town Kapilavastu was built on the site of his hermitage—*Indo-Aryan Mythology*, Part. II, *Ganga*.

Kapila is one of the seven Kumaras, the others being Sanatkumara, Sananda, Sanaka and Sanatana, Sana and Sanatsujata. The Sankhya Karika of Eeswara Krishna with the commentary of Gaudapadacharya, discusses the nature of the Kumaras, though it refrains from mentioning by name all the seven Kumaras, but calls them instead, the seven sons of Brahma, which they are, as they are created by Brahma in Rudra. The list of names it gives us is : Sanaka, Sanandana, Sanatana, Kapila, Ribhu and Pancha-sikha. But these again are all *aliases*—*Secret Doctrine*. Vol. I. p. 493.



The terrible sidereal force known to and named by the Atlanteans Mash-Mak, and by the Aryan Rishis in their Astra Vidya by a name that we do not like to give, is the Vril of Bulwer Lytton's *Coming Race*, and of the coming races of our mankind. The name Vril may be a fiction ; the Force itself is a fact, as little doubted in India as is the existence of the Rishis, since it is mentioned in all the secret books.

It is this vibratory Force, which, when aimed at an army from an Agni-ratha, fixed on a flying vessel, a balloon, according to the instructions found in Astra Vidya, would reduce to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorized in the *Vishnu Purana*, in the *Ramayana* and other works, in the fable about the sage Kapila, whose "glance made a mountain of ashes of King Sagara's 60,000 sons", and which is explained in the esoteric works, and referred to as the Kapilaksha—Kapila's eye....*Ibid.* p. 614.

In the *Ramayana*, Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Amsumat, Sagara's grandson, "the nephew of the 60,000 uncles" who were reduced to ashes by the look of Kapila—the Purushottama or Infinite spirit, who caused the horse which Sagara was keeping for the Aswamedh sacrifice to disappear. Again, Garuda's son [in other *Puranas* Jatayu] is the son of Aruna, Garuda's brother, both the sons of Kasyapa. But all this is external allegory—Garuda being himself the Maha Kalpa or Great Cycle. Jatayu, the king of the feathered tribe, (when on the point of being slain by Ravana who carries off Sita), says, speaking of himself : "It is 60,000 years Oh King, that I am born" after which, turning his back on the sun—he dies.

Jatayu is, of course, the cycle of 60,000 years within the great cycle of Garuda ; hence he is represented as his son, or nephew, *ad libitum*, since the whole meaning rests



on his being placed in the line of Garuda's descendants. Then, again, there is Diti, the mother of the Maruts, whose descendants and progeny belonged to the posterity of Hiranyaksha, "whose number was 77 crores (or 770 millions) of men," according to the *Padma Purana*. All such narratives are pronounced "meaningless fictions" and absurdities. But Truth is the daughter of Time verily ; and time *will* show.

Meanwhile, what could be easier than an attempt, at least, to verify Pauranic chronology ? There are many Kapilas ; but the Kapila who slew King Sagara's progeny—60,000 men strong, was undeniably Kapila, the founder of the Sankhya philosophy, since it is so stated in the *Puranas* ; although one of them flatly denies the imputation without explaining its esoteric meaning. It is the *Bhagavata Purana* which says that.

"The report is not true that the sons of the king were scorched by the wrath of the sage. For how can the quality of darkness, the product of anger, exist in a sage whose body was goodness and who purified the world—the earth's dust, as it were, attributed to heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, who has steered, here (on earth) that solid vessel of the Sankhya (philosophy), with the help of which he, who desires to obtain liberation, crosses the dreaded ocean of existence, that path to death ?"

The *Purana* is in duty bound to speak as it does. It has a dogma to formulate and a policy to carry out—that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at Initiation. It is not in the *Puranas*, therefore that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory, is seen upon its very face : the 60,000 "sons," brutal, vicious, and impious, are



the personification of the *human passions* that a "mere glance of the sage"—the Self who represents the highest state of purity that can be reached on Earth—reduces to ashes. But it has also other significations, cyclic and chronological meanings, a method of marking the periods when certain sages flourished, found also in other *Puranas*.

Now it is well ascertained as any tradition can be, that it was at Hardwar, or Gangadvara, the "door or gate of the Ganges," at the foot of the Himalayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the pass of Hardwar is called to this day "Kapila's pass," and the place also is named "Kapila's den" by the ascetics. It is there that the Ganges, Ganga, emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is clearly ascertained by geological surveys that the tradition which claims that the ocean washed the base of the Himalayas ages ago, is not entirely without foundation, for distinct traces of this still remain.

The Sankhya philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now Sagara is the name of the ocean, and especially of the Bay of Bengal, at the mouth of the Ganges, to this day in India. Have geologists ever calculated the number of millenniums it must have taken the sea to recede the distance it is now from Hardwar, which is at present 1,024 feet above its level? If they had, those Orientalists who show Kapila flourishing from the first to the ninth century A. D., might change their opinions, if only for one of two very good reasons. Firstly, the true number of years which have elapsed since Kapila's day is unmistakably in the *Puranas*, though the translators may fail to see it; and secondly, the Kapila of the Satya, and

the Kapila of the Kali yugas, may be one and the same individuality without being the same personality.

Kapila, besides being the name of a personage, of the once living Sage and the author of the Sankhya Philosophy, is also the generic name of the Kumaras, the celestial Ascetics and Virgins ; therefore the very fact of the *Bhagavata Purana* calling that Kapila—whom it had showed just before as a portion of Vishnu—the author of the Sankhya Philosophy, ought to have warned the reader of a “blind” containing an esoteric meaning. Whether he was the son of Vitatha, as the *Harivamsa* shows him to be, or of any one else, the author of the Sankhya cannot be the same as the Sage of the Satya yuga—at the very beginning of the Manvantara, when Vishnu is shown in the form of Kapila, “imparting to all creatures true wisdom ;” for this relates to that primordial period when the “ Sons of God ” taught to the newly created men those arts and sciences, which have since been cultivated and preserved in the sanctuaries by the Initiates. There are several well-known Kapilas in the *Puranas*. First, the Primeval Sage ; then Kapila, one of the three “secret” Kumaras; and Kapila son of Kasyapa and Kadru—the “many-headed” serpent (See *Vayu Purana* which places him in the list of the forty renowned sons of Kasyapa)—besides Kapila the great Sage and Philosopher of the Kaliyuga. The latter, being an Intiate, a serpent of wisdom, a Naga, was purposely blended with the Kapilas of the former ages : *Ib.* Vol. II, pp. 602—604.

P. 320. *Ganga* (seven streams):—The name is mentioned only once in *Rig Veda* X. 75. 5 along with Sarasvati, Yamuna and other rivers, while Sarasvati is mentioned in several places, in one of which (I. 3, 12) she is said to enlighten all our intellects. In the *Taitt. Sam.* she is identified with Vach, the Goddess of speech or intellect. In *R. V.* VI, 61, 12, Sarasvati is called Trisadastha, explained by Mr. Griffith as,



spring from threefold source: abiding in the three worlds, pervading heaven, earth and below, according to Sayanas like Ganga in later times."

Apte's English-Sanskrit Dictionary renders the Milky way as Akasa-Ganga or Swarganga, the heavenly Ganga; and we saw in connexion with Vishnu's Simsumara form consisting of the whole star-bedecked firmament, that the Akasa-Ganga forms part of it. The Rudra star Ardra (called Betelgeux in European astronomy), which is the north-east corner star of Orion, is abutting the Milky Way. Crossing the ecliptic just to the east of Ardra, the southern side of the Milky Way passes over the Southern Cross, while the northern side passes not far from the north Pole star, and both the sides wind round and meet the ecliptic again near the Vishnu star Sravana.

According to Dr. McDonnell's Dictionary, Jahnû is the name of a cave in the Himalyas from which the river Ganga issues.

P. 329. *The Churning of the Ocean* :—

The tortoise is mentioned in the Vedas in two places, the *Satapatha Brahmana* V, 1, 5 and the *Taitt. Aranyaka* I, 23-25; and in both, the tortoise is clearly stated to be the Creator of the universe. The former says :—As to the Creator's being called Koorma, it is because, having assumed this form, Prajapati brought forth all creatures. What he brought forth, that he made (*Akaroti*) and because he made, he is called *Koorma*. The *Koorma* is also called *Kasyapa*; therefore they say all the creatures are children of *Kasyapa*, the creator *Koorma*. He who is *Koorma* is *Aditya*, the Sun.

Thus the *Koorma Yagna Purusha* is not simply the Sun. He is the creator, creating even the Sun.

The *Taitt. Ar.* says :—The Prajapati desiring to bring forth the universe, performed *tapas*. He shook his body. From his flesh sprang forth *Aruna-ketus*, (red rays) as the



Vatarasana Rishis ; from his nails the Vaikhanasas ; from his hair the Valakhilyas ; and his *rasa* (juice,) became a bhootam, a tortoise moving in the middle of the water. He addressed him thus. 'You have come into being from my skin and flesh' 'No' he replied 'I have been here even from before (Poorvam eva asam)'. This is the reason of the Purushahood of Purusha. The tortoise sprang forth, becoming the Purusha of thousand heads, thousand eyes, thousand feet. The Prajapati told him "You have been from before and so you, the Before, make this". Arunaketu, taking water in his palms, six times placed it respectively in his front, to his right, behind, to the left, downward, and upward ; and from the water thus placed, coupled with his naming and calling upon them to come forth, there came forth, the Sun in the East, Agni in the South, Vayu in the West, Indra in the North, Pooshan below, and the Devamanushyas including the Fathers, Gandharvas and Apsarasas above. From the particles of water that went off when placing the worlds, there arose the Asuras, Rakshasas and Pisachas and they went off as the particles went off ; therefore they became routed (parabhavan).

The Vatarasanas are mentioned again in Taitt. Ar. II. 5 as being Sramanas and Urdhvamandhins. They saw the mantras for offering certain oblations in fire for getting rid of sin. The epithet of Urdhvamandhins seems to mean, those who churn upwards. The churning meant by this epithet was probably the churning of mind's flame towards heaven, towards that which is spiritually high, in contradistinction to that of animalism. About churning out the spiritual fire, the Lord of the Heart, the Swetasvatara Up. I. 14 says :—"Making his Atman the lower wood and Pranava the upper wood, man should see the Lord like the hidden fire, by churning again and again with the rope of contemplation".



The Vatarasanas are mentioned in the *R. V. X.* 136 as munis, along with a Being who appears to be their chief, called Kesin and Muni. The hymn says :—

1. Kesin supports Agni (fire), Kesin Visha (water), Kesin earth and sky. Kesin is all Svar (heaven) to look upon. Kesin is called this Light.

2. The Munis who are Vatarasanas wore *pisanga*, reddish or orange coloured, soiled (garments); [The original for soiled is *mala*, the very word by which the ascetic is designated in the expression 'Kim nu malam kim ajinam' in the Harischandra story of the Ait. Brahmana]. They follow the swift course of the wind when [they as, or like] the gods have entered [it as their vehicle].

3. Transported with our Munihood, we have passed through the winds. You, O mortals, behold even our bodies [that can pass through the winds].

4. The Muni, a friend appointed for the doing of ritual worship to every god [The original is : Munir devasya-devasya sanskrit yaya sakhahitah: "The Muni, a friend fitted to gain the beneficent aid of every god."—*Muir* ; "The Muni, made associate in the holy work of every god"—*Griffith*], flies through Antariksha, the region of the air, seeing all forms.

5. The steed of Vata (the wind), the friend of Vayu (the wind god), impelled by the gods, dwells in both the oceans, the eastern and the western.

6. Treading the path of Gandharvas, Apsarasas and sylvan beasts, Kesin, the knower of (our) wish, is a sweet and most delightful friend,

7. Vayu churned for him, and pounded things most hard to bend, when Kesin along with Rudra drank from the cup of visha (water).

"The allusion " Dr. Muir says " in the 7th verse of the hymn before us to Rudra drinking water (visha) may



possibly have given rise to the legend of his drinking poison (visna)." The legend of Rudra drinking poison is connected with the legend of the churning of the sea by the Devas for getting their amrita or nectar, and what is pertinent to our essay, it is the form of tortoise which Vishnu, among other forms, assumes in that legend that has come to be popularly looked upon as his Tortoise incarnation. Also, the words Vatarasana and Urdhvamanthin of the *Taitt. Ar.* appear to be the hidden pivot of which the gist of the riddle of the Puranic legend about the churning for nectar turns.

Thus Vishnu Purana, contradicting the Mahabharata about Siva's drinking the poison, says that the snakes took it. The Bhagavata Purana which follows the Vishnu-Purana in the main, differs from it in this respect and says, like the Mahabharata, that Siva drank the poison and became Nilakantha. But while the Mahabharata and the Ramayana say that Varuni went to the side of the Devas and was taken by them, the Bhagavata says that she was taken by the Asuras. (*Bh. VIII. 8, 29*). That Purana adds an incident not mentioned in the other works. It says that hearing that Vishnu had distributed the Soma, (nectar) to the Devas by assuming a beautiful female form, Siva came there and said that he was very anxious to see that lovely form; that Vishnu appeared in that female form, but that as soon as Siva saw her, he was so much overpowered by love that he embraced her; and that his retas (mind's retas) overflowed and became gold and silver.

Kamadhenu or Surabhi is that wonderful cow from whom the gods could milk the fulfilment of any desires they might cherish. Similarly the tree Parijata, otherwise called Kalpavriksha, is the wonderful tree yielding to the gods all their wishes in the shape of fruits. The knowers ought to be Satyakamas and Satya-sankalpas, desiring only for that which



ought to be desired. When the Self of Universal love is obtained, every desire is satisfied; the Self is the wonderful Cow and the Tree.

The Sree which Indra loses by his disregard of asceticism—represented by Durvasas, seems to be the wealth of spirituality and not the worldly wealth. There is the Vedic saying that (the knowledge of) Rik, Saman and Yajus is the Immortal Sri, (wealth,) of the good [‘Richah Samani Yajumshi sa hi srir amrita satam’]; and so the goddess Sree that springs forth, may be taken to be Brahma-Vidya, who in the *Taitt. Up.* is called Bhargavi Varuni Vidya. In that Upanishad, the teacher is Bhrigu, son of Varuna and so the Vidya taught by him is called Bhargavi Varuni. Among other names our goddess Sree has the name of Bhargavi, and as Varuni can be taken in the sense of the daughter of Varuna the king of ocean, Sree is made to spring from the King of ocean—the ocean of the heart.—*Essays on Indo Aryan Mythology*, Part II. *The Tortoise*.

“The Radiant Essence curdles and spreads throughout the Depths of Space.” From an astronomical point of view this is easy of explanation; it is the Milky way, the world-stuff, or Primordial Matter in its first form. It is more difficult, however, to explain it in a few words, or even lines, from the standpoint of occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, it contains the whole pantheon of mysterious objects, every one of them having some definite occult meaning, extracted from the Hindu allegorical “Churning of the ocean” by the Gods. Besides Amrita, the water of life or immortality, Surabhi, the cow “of plenty,” called “the fountain of milk and curds,” was extracted from this “sea of milk.” Hence the universal adoration of the cow and bull, one the productive, the other the generative power in Nature : symbols



connected with both the solar and the cosmic deities. The specific properties, for occult purposes, of the "fourteen precious things", being explained only at the Fourth Initiation, cannot be given here; but the following may be remarked. In the *Satapatha Brahmana* it is stated that the churning of the ocean of milk took place in the Satya Yuga, the Age which immediately followed the "Deluge." As however, neither the *Rig Veda* nor *Manu*—both preceding Vaivasvata's "Deluge", that of the bulk of the Fourth Race,—mention this Deluge, it is evident that it is neither the Great Deluge, nor that which carried away Atlantis, nor even the Deluge of Noah, which is here meant. This "Churning" relates to a period before the Earth's formation, and is in direct connection with another universal legend, the various and contradictory versions of which culminated in the Christian dogma of the "War in Heaven," and the Fall of the Angels. The *Brahmanas*, repudiated by the Orientalists with their versions on the same subjects often clashing with each other, are *pre-eminently occult works*, hence used purposely as blinds. They are allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as days of Akbar—*Secret Doctrine*, Vol. I, pp. 96 and 97.

In the *Philosophical writings of Solomon Ben Yehudah Ibn Gebirol*, in treating of the structure of the universe, it is said :

R. Yehudah began, it is written : "Elohim said : let there be a firmament in the midst of the waters." Come, see. At the time that the Holy.....created the world, He created 7 heavens above, He created 7 earths below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times and 7000 years that the world has been. The Holy is in the seventh of all.

This, besides showing a strange identity with the



Cosmogony of the *Puranas*, corroborates all our teachings with regard to number seven, as briefly given in *Esoteric Buddhism*.

The Hindus have an endless series of allegories to express this idea. In the Primordial Chaos, before it became developed into the Saptā Samudra or Seven Oceans— emblematical of the Seven Gunas, or conditioned qualities composed of Trigūnas (Satwa, Rajas and Tamas)—lie latent both Amrita, or Immortality, and Visha or Poison, Death, Evil. This is to be found in the allegorical Churning of the Ocean by the Gods. Amrita is beyond any Guna, for it is *unconditioned, per se*; but when once fallen into phenomenal creation, it became mixed with evil, Chaos, with latent Theos in it, before Kosmos was evolved. Hence we find Vishnu, the personification of Eternal Law, periodically calling forth Kosmos into activity, or, in allegorical phraseology, churning out of the Primitive Ocean, or Boundless Chaos, the Amrita of Eternity, reserved only for the Gods and Devas; and in the task he has to employ Nagas and Asuras or Demons in exoteric Hinduism. The whole allegory is highly philosophical, and indeed we find it repeated in every ancient system of philosophy. Thus we find it in Plato, who, having fully embraced the ideas which Pythagoras had brought from India, compiled and published them in a form more intelligible than the original mysterious numerals of the Samian sage. Thus the Kosmos is the "Son" with Plato, having for his Father and Mother Divine Thought and Matter —*Ibid*, pp. 37, 372.

Lakshmi, who is the female aspect of Vishnu, and who is also called Padma, the Lotus, in the *Ramayana*, is likewise shown floating on a Lotus-flower, at the "Creation", and during the "Churning of the ocean" of space, as also springing from the "Sea of Milk," like Venus—Aphrodite from the Foam of the Ocean.



"Then, seated on a lotus, Beauty's bright Goddess, peerless Sree, arose.

Out of the waves ".....

Sings an English Orientalist and poet, Sir Monier Williams.—*Ibid*, p. 407.

The allegory that makes Soma, the Moon, produced by the Churning of the Ocean of life (Space) by the Gods in another Manvantara, that is, in the pre-genetic day of our Planetary system, and the myth, which represents "the Rishis milking the Earth, whose calf was Soma, the Moon", have a deep cosmographical meaning; for it is neither *our* Earth which is milked, nor was the Moon which we know the calf. [The Earth flees for her life, in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahma. Therefore, it is not our Earth. Again, in every *Purana*, the calf changes name. In one it is Manu Svayambhuva, in another Indra, in a third the Himavat (Himalayas) itself, while Meru was the milker. This is a deeper allegory than one may be inclined to think]. —*Ibid*, p. 428.

Rahu, mythologically, is a Daitya—a Giant, a Demi-god, the lower part of whose body ended in a Dragon's or Serpent's tail. During the Churning of the Ocean, when the Gods produced the Amrita, the water of Immortality, he stole some of it, and, drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But, this fable has another mystic meaning, for Rahu, the Dragon's head, played a prominent part in the



mysteries of the sun's (Vikartana's) Initiation, when the candidate and the Dragon had a supreme fight.—*Ib. Vol. II.* p. 398.

P. 338 : *Apsarasas* :—

The Gandharva of the *Veda* is the deity who knows and reveals the secrets of heaven and divine truths to mortals. Cosmically, the Gandharvas are the aggregate Powers of the Solar Fire, and constitutes its Forces ; psychically, the Intelligence residing in the Sushumna, the Solar-Ray, the highest of the seven Rays ; mystically, the Occult Force in the Soma, the Moon, or Lunar plant, and the drink made of it ; physically, the phenomenal, and spiritually, the noumenal, causes of sound and the " Voice of Nature." Hence, they are called, the 6,333 heavenly singers, and musicians of Indra's loka, who personify, even in number, the various and manifold sounds in Nature, both above and below. In the later allegories they are said to have mystic power over women, and to be fond of them. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch's Angels, the Sons of God, who saw that the daughters of men were fair (*Gen. vi.*), who married them, and taught the daughters of Earth the secrets of Heaven.—*Secret Doctrine, Vol. I. p. 569.*

Narada is the leader of the Gandharvas, the celestial singers and musicians ; esoterically, the reason for this is explained by the fact that the Gandharvas are " the instructors of men in the secret sciences." It is they, who, " loving the women of the Earth," disclosed to them the mysteries of creation ; or, as in the *Veda*, the " heavenly " Gandharva is a deity who knew and revealed the secrets of heaven and divine truths, in general. If we remember what is said of this class of Angels in *Enoch* and in the *Bible*, the allegory is plain ; their leader Narada, while refusing to procreate, leads men to become Gods. Moreover, all of these, as



stated in the *Vedas*, are Chhandajas, "will-born," or incarnated in different Manvantaras, *of their own will*. They are shown in exoteric literature as existing age after age ; some being "cursed to be reborn," others incarnating as a duty. Finally, as the Sanakadikas, the seven Kumaras who went to visit Vishnu on the "White Island" (Sweta-dweepa), the Island inhabited by the Mahayogins—they are connected with Sakadweepa and the Lemurians and Atlanteans of the Third and Fourth Races.

In esoteric philosophy, the Rudras (Kumaras, Adityas, Gandharvas, Asuras, etc.) are the highest Dhyan Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature—hence the sacredness of the number *five*—became independent of the pure Arupa Devas. This is a mystery very difficult to realize and understand correctly. For we see that those who were "obedient to Law" are, equally with the "rebels", *doomed to be reborn in every age*. Narada, the Rishi, is cursed by Brahma to incessant peripateticism on Earth, to be constantly reborn. He is a rebel against Brahma, and yet has no worse fate than the Jayas—the twelve great Creative Gods produced by Brahma as his assistants in the functions of creation. For the latter, lost in meditation, only *forget to create* ; and for this, they were equally cursed by Brahma to be born in every Manvantara. And still they are termed—together with the rebels—Chhandajas, or those born of their own will in human form.

All this is very puzzling to one who is unable to read and understand the *Puranas* except in their dead-letter sense. [Yet, this sense, if once mastered, will turn out to be the secure casket which holds the keys to the secret wisdom. True, a casket so profusely ornamented that its fancy-work hides and conceals entirely any spring for



opening it, and thus makes the unintentional believe it has not, and cannot have, any opening at all. Still the keys are there, deeply buried, yet ever present to him who searches for them]. Hence we find the Orientalists refusing to be puzzled, and culting the Gordian knot of perplexity by declaring the whole scheme "figments.....of Brahminical fancy and love of exaggeration." But to the student of Occultism, the whole is pregnant with deep philosophical meaning. We willingly leave the rind to the western Sanskritist, but claim the essence of the fruit for ourselves. We do more : We concede that in one sense much in these so-called " fables " refers to astronomical allegories about constellations, asterisms, stars, and planets; yet, while the Gandharva of the Rig Veda may there be made to personify the fire of the sun, the Gandharva Devas are entities both of a physical and phisic character, while the Apsarasas (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the Theogony of the Vedic Gods will reveal fathomless mysteries of creation and Being—*Ibid*, Vol. II. pp. 918 and 919.

P. 341. *The Maruts* :—

The Rig Veda says (for instance see II, 93, 2) that, the 'Maruts are the sons of Rudra and that they were within Prisni's resplendent side'. They are described in the plural and are a troop. Sayana takes Prisni to be "the Earth, who in the form of a brindled cow, was impregnated by Rudra." Prof. Max Muller has shown that Prisni means a speckled deer.

The *Rig Veda* (I. 170, 2) says :—

Kim na Indra jighamsasi ?

Bhrataro Marutas tava.

O Indra ! why dost thou wish to will us ?

(We) the Maruts are thy brothers.

Indra made them his companions, The *Bhagavata*



Purana says that they were made one with Indra (Samyam Prapita).

The name Diti seems to have arisen as a necessary contrast to the word Aditi, like the word Sura in contrast to Asura. Aditi seems to mean *akhandita*, not cut, not breakable. It is a name of quality which may be applied to the vast effulgence of the Dawn or to the vast earth. That Diti, in correlation to Aditi, means one who is cut, is illustrated in the story of Indra's penetrating her womb and cutting off her embryo. *Rig Veda* I. 164, 36 enigmatically says :—'The seven unripened germs (*sapta ardha-garbhah*) are the retas or seed of *bhuvana*, existence. They stand everywhere at the ordinance of Vishnu. They, the seers, wishing to be all round (*pari bhuvah*), with conceiving mind (*dhitibhir manasa*) pervade everywhere (*pari bhavanti visvatah*). Sayana takes the seven germs to be the solar rays. The original of 'unripened germs' is *ardha-garbhah*.—*Essays on Indo Aryan Mythology*, Vol. I. p. 188.

The mysterious number is once more prominent in the no less mysterious Maruts. The *Vayu Purana* shows, and the *Harivamsa* corroborates, concerning the Maruts—the oldest as the most incomprehensible of all the secondary or lower gods in the *Rig Veda*.

That they are *born in every Manvantara* (Round), *seven times seven* (or forty-nine); that in each Manvantara, *four times seven* (or twenty-eight) obtain emancipation, but their places are *filled up by persons reborn in that character*,

What are the Maruts in their esoteric meaning, and who *those persons* "reborn in that character"? In the *Rik* and the other *Vedas*, the Maruts are represented as the storm Gods and the *friends and allies* of Indra; they are the "Sons of Heaven and of Earth," This led to an allegory that makes them the children of Siva, the great patron of the yogis.



The Mahayogi, the great *Ascetic*, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained.

In the *Rig Veda* the name Siva is unknown, but the corresponding God is called Rudra, a name used for Agni, the fire-God, the Maruts being called therein his sons. In the *Ramayana* and the *Puranas*, their mother, Diti—the sister, or complement, and a form of Aditi—anxious to obtain a son who would destroy Indra, is told by Kasyapa, the sage, that if, “with thoughts wholly pious and person entirely pure,” she carries the babe in her womb “for a hundred years,” she will have such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions*, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts. These Deities are only another aspect, or a development, of the Kumaras, who are patronymically Rudras, like many others. [With regard to the origin of Rudra, it is stated in several *Puranas* that his (spiritual) progeny, *created in him by Brahma*, is not confined to either the *seven Kumaras* or the *eleven Rudras* etc., but “comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality*, Brahma desires his son Rudra to form creatures of a different and mortal nature.” Rudra *refusing to create*, desists, etc., hence Rudra is the first rebel. (*Lin a, Vayu, Matsya*, and other *Puranas*)].

Diti, being Aditi—unless the contrary is proven to us—Diti, we say, or Akasa in her highest form, is the Egyptian *seven-fold Heaven*. Every true Occultist will understand what this means. Diti, we repeat, is the sixth



principle of *metaphysical* Nature, the Buddhi of Akasa, *Diti*, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the Divine soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and consequent final bliss.—*Secret Doctrine, Vol. II*, pp. 648 and 649.

P. 345. *Ahalya* :—Rig Veda X. 109 is a very enigmatic Sukta. Its purport, consulting Mr. Griffith's rendering, may be stated thus :—

The boundless water, Matarisvan, the fierce-glowing (fire), the strong, the bliss-bestower, the goddesses waters, first born with Rita, spoke together in respect of Brahma—kilbisha, the sin of Brahma—(1)

Without reluctance, King Soma first of all gave back Brahma-jaya (to Brahma); Mitra and Varuna followed (her); Agni, the Hotar, leading her by the hand.—(2).

They said [when doing so], 'This is Brahma-jaya; her adhi, miserable situation, is indeed worthy of being taken up in hand (*i.e.* of being sympathised with); she did not (even) stand for the help of a duta, messenger. Thus [by the merit of their taking her by the hand and restoring her to her husband] was the kingdom of the Kshatriya [meaning evidently King Soma] protected—(3).

The ancient gods, the seven Rishis who sat down to perform tapas, exclaimed in respect of her (thus):—"Terrible is the wife that is restored (upanita) to Brahmana; in the highest heaven she bears unbearable [splendour]—(4).

The Brahmacharin goes engaged in duty: he is the one limb of the gods. Through him Brihaspati obtained his wife, as the gods the ladle brought by Soma—(5).

The gods, the men, the truthful kings, gave back Brahma-jaya [to Brahma]—(6).

Giving Bharma-jaya back, making [her] sinless with



aid of) the gods, "they shared the fulness of the earth, and won themselves extended sway"—(7).

It will be seen that the being to whom his wife is restored is called Brahma, Brahmana, and Brihaspati. Another name of Brihaspati is Vachaspati, the lord or husband of Vach, Word. Brihaspati's identity with the God Brahma *alias* Prajapati is indicated by the fact of the latter being the lord of Sarasvati *alias* Vach.

The planet Mercury is called Budha, the knower. The reason for this is to be found, I think, in the fact of Budha's proximity to the sun, leading to the impression that by his knowledge and devotion he took up that position in order always to pay worship to the great Guru, the sun Brihaspati. He is mostly in the lap of the sun's dawn light or evening twilight ; and therefore that red light, Rohini is his mother, as his matronymic Rauhineya signifies. As he sets heliacally sooner and oftener than the other planets, and as the heliacal setting represents, esoterically, self-sacrifice in, and the becoming one with, the sun, the emblem of God, the poetical fancy arose that he must be the son of the moon of self-sacrifice. Hence the following story :—

King Moon at the completion of his Rajasuya sacrifice carried off Tara, the wife of Brihaspati, the Guru of the Gods. As he refused to give her up, a terrible battle ensued in which Sukra (Venus), the Guru of the Asuras, sided with the moon, while Rudra and other gods sided with Brihaspati. At last the God Brahma took away Tara from the moon and restored her to Brihaspati. As she was then with child, Brihaspati said that he would not have another's embryo in her. She cast it out and it at once became the planet Mercury. All the gods admired the splendour of the child and asked Tara whose son he was. From shame she remained silent ; when, the boy, vexed at not being informed who his father was, prepared



to pronounce a curse upon her. But the God Brahma prevented him, and ascertaining from her aside that the boy was the moon's son, named him Budha and established him as the planet. (Vishnu-purana IV. 6 ; Bh. IX. 14 ; Hari-vamsa. 25 ; and the Kasikanda quoted in the Vachaspatya under the word Budha).

Another popular version, for which there must be the authority of some Purana, is that when the moon was a Brahmacharin, student under Guru Brihaspati, the latter had to go abroad for a few months, leaving the student at home; that the latter fell in love with Tara and that Budha was born to him. The child was adjudged to belong to Brihaspati as his Kshetraja son.

It is impossible to conceive that unless a Vedantic riddle was concealed in these stories, they would have been preserved among our sacred literature. Can any king who performed the solemn Rajasuya sacrifice, can any student learning Brahmanvidya under his Guru, act in the manner the moon is stated to have done? And further, think of the expelled embryo becoming the planet Budha. As already observed Brihaspati's wife is not a woman of flesh ; and therefore there is no adultery. She is Vach, Word, representing the spiritual lady Brahmanvidya. The Dawn who removes the nightly darkness and introduces us to the sun, the self, represents Brahmanvidya. The moon is on a career of self-sacrifice—we may call it his Rajasuya—in the dark fortnight, at the end of which he enters the dawn, as if loving that spiritual lady for the purpose of his spiritual birth ; and the light, soul, which he pours to the sun on the new moon day, is fancied to have shot forth as the planet Budha. The story, however, in saying that the lady was Tara, star, deals with the early dawn, *viz.*, the star Rohini. That Tara is identical with Rohini, is clear from Budha's matronymic Rauhineya.



The Santi contained in the Taitt. Up. for studying the Brahnavidya requires both the teachers and the disciple to say :—" May (Brahma) protect us together and nourish us together ; let us do viryam, valour, together ; let us become brilliant and well read ; let us not take each other !" The Chand. Up. (I.1,10) says that what man does through Vidya, Sraddha, and Upanishad, that alone becomes most valorous. Brahnavidya is such a profound subject that even the teacher makes himself a co-student with his own disciple. As it requires one to regard all creatures as himself, there can be no completion of this knowledge if it is not always practised till death ; and so, even the Guru is a life long student. The discussion that goes on between the teacher and the student about the pros and cons of a subject before the conclusion is arrived at, is valour or warfare, but without mutual hatred. The student takes the teacher's knowledge ; both love her ; and the enlightened Self, Budha, that is born through her is the Self of both—is the Universal Self.

The Puranic stories above quoted make Brihaspati and Brahma to be distinct. But as we ascend to the Vedic literature, we will find them to be identical. While the story found in the Ait. Brahmana makes Prajapati (who is identical with the Puranic Brahma) love his own daughter Ushas, the dawn, whom the same story ultimately identifies with the star Rohini. The Taitt. Samhita (II, 3, 5,) makes her the dearest wife of the Moon. It relates that " Prajapati had thirty-three daughters, whom he gave to King Soma. Soma, however, frequented the society of Rohini only. This aroused the jealousy of the rest, who returned to their father. Soma followed, and asked that they should go back to him ; to which, however, Prajapati would not agree till Soma had promised to associate with them all equally. He agreed but again behaved as before, when he was seized with consumption"—*Muir*. V. P. 264. This is how



Yayakshma, the consumption of King Moon, is explained. As Rohini represents Brahma-vidya, the moon is rightly devoted to her more than to others, and the consumption he gets is his attaining to the state of bodilessness—his performing self-sacrifice—as the result of his spiritual love of the spiritual lady. The moon's self-sacrifice is his Yakshma, worshipful quality.—*Indo-Aryan Mythology. Vol. I. Brahmajaya.*

The Subrahmanya formula, which praises Indra as Subrahmanya 'well worthy of praise', and in which he is called the Jara or lover of Ahalya, is contained in the Taitt. Aranyaka (I, 12, 3—4), and other Vedic works, and is as follows :—

Subrahmanyom ! Subrahmanyom ! Subrahmanyom !
Indra ! agachha. Hariva ! agachha. Medhatittheh !
Mesha vrishana ! Asvasya mene !
Gauravaskandin ! Ahalyayai jara !
Kausika brahmana Gautama bruvana !

Dr. Haug translates it thus :—

"Come Indra ! come, owner of the yellow horses ! ram of Medhatithi ! Mena of Vrishanasva ! thou buffalo (gaura) who ascendest the female (avaskandin) ! Lover of Ahalya ! Son of Kusika ! Brahmana ! Son of Gotama ! (come) thou who art called !"

But the more orthodox rendering would run thus :—

"Indra, come ! Thou who hast yellow horses, come to the sacrifice of Medhatithi. Thou, who hast the scrota of a ram ! Thou who art the mare to the horse ! Thou who ascendest the cow ! Lover of Ahalya ! Thou who gavest out that thou art the Brahmana Gautama of the clan of the Kusikas !"

As regards the idea of Indra being the ascending buffalo, it appears to me that it is a variant of the old Vedic story found in the Ait. Brahmana, according to which



Prajapati becomes the Risyā, stag and loves his own daughter who becomes a deer.

As bearing upon this idea and also upon the idea of the Subrahmanya formula. I may bring in here verse 2 of *Rig Veda* I. 121, which is a hymn praising Indra. The first half of it says, that He, the skilful worker, propped up heaven and poured forth the cow's wealth that nurtures and strengthens heroes ; and then the second half says :—

Anu svajam mahishah chakshata vram Menam asvasya parimataram goh.

This may be rendered as :—

The Buffalo ogled his own daughter (svaja), who is Horse's Mena and is mother of cow.

Horse's Mena means horse's mate *i.e.*, mare. The Buffalo is Indra. Thus, there is the riddle of a buffalo loving a mare and the mare becoming the mother of cow. I think the same being is in one place called Asva, Horse, and in another Vrishan-asva, probably meaning the powerful Horse. Thus, reading I, 51, 13 and I, 121, 2 together, we find two ideas, one that Indra loved Mena who is his own daughter, the other that he became Mena to the Horse.

Regarding the *first* idea, Prajapati's love of his own daughter is alluded to in two other parts of the *Rig Veda* (I, 164, 33, and X, 61, 7) and as I take the buffalo Indra who ogles his own daughter Mena to be identical with the stag Prajapati, it follows that Ahalya, in respect of whom Indra is mentioned as buffalo, is identical with Mena. Phenomenally, Ahalya is the star Rohini and the sun Indra loves her when in conjunction with that star. The same star Rohini is Brahmajaya, wife of Brahma *alias* Prajapati, and Brahma is called Brihaspati, and Brahmana. So, here in the Subrahmanya, Indra is addressed as the Brahmana poet. Brihaspati means the lord of words *i.e.* poet, and Indra is identical with Brihaspathi.



Kumarila, who is anterior to Sankharacharya, construes Ahalya as one who merges in Day and takes her to be Night (ahani liyamanataya Ahalya—ratrih). [It is worthwhile quoting Kumarila in full as he explains both Prajapati's love of his own daughter and Indra's love of Ahalya, together. He says "Prajapati the Lord of Creation is a name of the sun, and he is called so, because he protects all creatures. His daughter Ushas is the dawn. And when it is said that he was in love with her, this only means that at sun-rise the sun runs (abhyeti) after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches. In the same manner, if it is said that Indra was the seducer of Ahalya, this does not imply that god Indra committed such crime, but Indra means the sun and Ahalya (from ahan and li) the night and as the night is seduced and ruined by the sun of the morning, therefore Indra called the paramour of Ahalya."

Ahalya may perhaps be derived in another manner. Ahan, day, becomes sometimes ahar in compounds, for instance :—ahar-pati, the sun as the lord of day ; ahar-agama, the advent of day ; ahar-adi, dawn, the beginning of day ; ahar-gana, a series of sacrificial days. And as *l* and *r* are interchangeable, we may perhaps take Ahalya to have meant Ahar-ya 'she who goes to Day. Prof. Weber, in a paper, the purport of which is given in the *Indian Antiquary* for October 1888, Vol. XVIII, p. 302, considers the etymon of Ahalya in many ways and comes to the conclusion that she signifies 'clearness', 'light,' 'Aurora' and that Pauranic husband Gautama, 'very rich in cows, may be either the sun or moon]. He takes Jara to mean the ruiner or destroyer—he who causes Jara or Kshaya. According to him the Jara of Ahalya means the morning sun that destroys the night. But Jara, lover, cannot mean



destroyer, but seems to mean one who *approaches* his lady love. [Kumarila derives Jara from the root Jri, to rub, waste the same root from which Jara, old age, is derived. That root is included in group No. 3 of Prof. Max Muller's list in his *Science of Thought*. The list has another Jri in group No. 119 b, meaning, to sing, from which is derived the Vedic Jaritri, singer. When the Rig Veda says that Agni is the lover of maidens (Jarah Kaninam I, 66, 4) and the lover of dawn (Ushasam Jarah, VII, 9, 1),—when it says :—Prabodhaya Jaritar Jaram Indram, (X. 42, 2) :—“O singer ! wake up the lover Indra”, it would, I think, be rather inappropriate to say that Jara means destroyer. Probably the word is derived from Jar, to go, to approach, which is a root in group No. 118 of the list. The *Rig Veda* (X. 3, 3) says about Agni thus :—Svasaram jaro abhyeti :—The lover *approaches* the sister (the dawn)]. The etymon of Ahalya as she who merges in Day may be quite correct ; but she may not necessarily be the night, as the dawn who comes at the end of night is loved by the rising sun and may well be said to merge in day. In the case of the dawn's celestial form as the star Rohini, the meaning suits most beautifully, for at the time when the sun loves that star she is completely merged in daylight and is therefore Ahalya.

But what religious lesson is there in saying that the daily sun loves his own daughter, the dawn, and the yearly sun the star Rohini ? The reply is that these are metaphors denoting higher concepts. The sun, full of light, represents the formless Creator, whose svarupa, nature, is knowledge, and who is the all-knowing Mind, while the dawn represents Vach, speech, as she rouses men and most of the birds and animals from their deathlike slumber of the night, in which there is no thinking and no wording, to the awakened state of thought and word and deed. In the Rig Veda the dawn is described sometimes as the mother cow suckling her



Can the sun, for first comes the dawn and then the sun, as if she brought him forth ; sometimes as his sister ; sometimes as his wife ; and sometimes as his daughter, for what is the dawn but the light born from the sun ? All these relationships would apply to the yearly dawn Rohini. The daily dawn, by opening our view, brings forth as it were all that is seen and named, while Rohini in conjunction with the sun is, as it were, the mother of animal and vegetable kingdoms, which are resuscitated and brought forth and nourished in the bright half of the year. Similarly, to the Creator as Mind, His faculty of speech, Vach, is poetically daughter, sister, wife, or mother ; nay, He Himself is She in the aspect of flowing speech, and all creatures and objects of the universe are words uttered by Him in conjunction with her ; for the vedic mode of creation is by *naming*, and by *naming* out the universe He says ' I am all these ', in the sense that He is the Self of all and loves them all as Himself, He Himself is Father, Mother, and Son—Son because every creature is His son loved by Him as Himself. Vach represents Brahmanvidya in conjunction with whom the Creator has showered Himself as son, the Indweller, the spiritual wealth, in every creature. The paradoxical riddle of buffalo, mare, and cow seems to mean this :—The creator Indra is not buffalo but the *great* Mind ; Mena is not mare but Saranyu or Sarasvati, the Mind's *running* aspect as Vach, speech ; the cow is not cow but the *Word*, to be understood here as a collective name for all creatures who are all so many words or names worded out and enselved by the all loving Creator, by realizing whose all-love man becomes righteous. Therefore, Indra is Subrahmanya, praiseworthy. His *ascent* as lover of daughter is a riddle derived from the name Prajapati and means His spiritual eminence or high-soaring flight.

According to Professor Weber, Indra is called " Svasur



Jara, "lover of sister, in another version of the Subrahmanya formula. In R. V. VI. 55, Pooshan, the solar god, is called the son of deliverance and spoken of thus :—'We praise Pooshan, who is called svasur jara, sister's lover ; we praise matur didhishu, mother's suitor ; may sister's lover, who is the brother of Indra and our friend, hear us.'

Yama's reply to Yami shows that in the time of the Rigveda sister-marriage was prohibited, and therefore it is highly improbable that matri-gamana and duhitri-gamana were ever looked upon as anything but abominable sin. Our ancient poets were lovers of paradoxical riddles and one of the many ways of making riddles is to use words in their Yaugika sense as opposed to the Roodhi. To the Creator as Mind, Vach or Speech is Svasri, his *own flow*, as the current of words ; duhitri, 'she who milks', as milking or drawing concepts from him ; matri, 'she who measures', as measuring objects by naming them, for the name of an object is as it were the measure of some main quality peculiar to it ; jaya, 'she who (conceiving concepts from him) gives birth' to names of objects. The Creator loves Vach under all these her yaugika meanings ; but under the roodhi meanings he is not only wife's lover but paradoxically lover or suitor of sister, daughter and mother.

The meaning of this myth seems to be this. To the knower, the knowledgeable Sraddha or Faith in Brahman is the most beloved wife Vach Ahalya, yearning to unite in Day—in the spiritually brilliant Supreme Self. He contemplates Him as Self and is, at the time of the Upasana, quite oblivious of anything else and is therefore as if submerged in water and absent. The Deity contemplated upon as Self can only appear as Self. Thus appearing, He accepts and loves the knower's Faith and is addressed as :—'O Mesha, Vrishana !'—words both of which mean the showerer of the rain of immortality but which joined



together, give the paradox of Indra having become Meshi
Vishana.—*Ib. Ahalya.*

Thus in the Puranic legend, the son of the Moon (Soma) is Budha (Mercury), the intelligent and the wise, because he is the offspring of Soma, the Regent of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of spirit—while she (the earth) is the progeny of the Body. These allegories have a deeper and more scientific meaning—astronomically and geologically—than our modern physicists are willing to admit. The whole cycle of the first "War in Heaven," the Taraka-maya, is as full of philosophical as of cosmogonical truths. One can trace therein the biographies of all the planets by the history of their Gods and Rulers. Usanas (Sukra or Venus), the bosom friend of Soma and the foe of Brihaspati (Jupiter), the "Instructor of the Gods," whose wife Tara or Taraka, had been carried away by the Moon, Soma—"of whom he begat Budha"—took also an active part in this war against the "Gods" and forthwith was degraded into a Demon (Asura) Deity, and so he remains to this day. [Usanas-Sukra, or Venus, is our Lucifer, the Morning-star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus Brihaspati (the planet Jupiter) or Brahmanaspati, is, in the *Rig Veda*, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest, sacrificer, suppliant, and the medium through which the prayers of mortals reach the Gods. He is the Purohita (Family Priest, or Court Chaplain) of the Hindu Olympus and the spiritual Guru of the Gods. Soma is the Mystery God and presides over the mystic and occult nature in man and the universe. Tara, the priest's wife, who symbolizes the worshipper, prefers esoteric truths to their mere shell exotericism;



once she is shown as carried off by Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations, *the result of which union* is Budha (Wisdom), Mercury, Hermes, etc.; that Science in short which to this day is proclaimed by the Brihaspatis of Theology as devilish and Satanic. What wonder that by expanding the cycle of this allegory we find Christian Theology espousing the quarrel of the Hindu Gods, and regarding Usanas (Lucifer), who helped Soma against that ancient personification of ritualistic worship (Brahmanaspati) the Lord of the Brahmins, now become Jupiter-Jehovah as Satan, the "Enemy of God."—*Secret Doctrine, Vol. II*, pp. 48 and 49.

This is only another version of the Hindu "War in Heaven," between Soma, the Moon, and the gods; Indra being the atmospheric Vul—which shows it plainly to be both a cosmogonical and an astronomical allegory, woven into and drawn from the earliest theogony as taught in the Mysteries—*Ibid*, p. 404.

In an old number of the *Revue Archeologique* (1845, p. 41), a French writer, M. Maury, remarks.

"This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, which, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious regions.

Once more, it is a simple question of priority. Had John's *Revelation* been written during the vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of Pagan antiquity—the grandeur and the beauty of the imagery might have biassed the critic's opinion in favour of the Christian interpretation of that first war, whose battlefield was starry Heaven, and the first slaughterers—the Angels. As the matter now stands, however, one has to trace *Revelation*



event by event, to other and far older visions. For the better comprehension of the apocalyptic allegories and of the esoteric epos we ask the reader to turn to *Revelation*, and to read chapter XII from verse 1 to verse 7.

This has several meanings, and much has been found out with regard to the astronomical and numerical keys of this universal myth. That which may be now given, is a fragment, a few hints as to its secret meaning as embodying the record of a real war, the struggle between the initiates of the two schools. Many and various are the still existing allegories built on this same foundation stone. The true narrative—that which gives the full esoteric meaning—is in the Secret Books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Taraka war, and some Esoteric commentaries, may offer a clue perhaps. In every *Purana* the event is described with more or less variations which show its allegorical character.

In the Mythology of the earliest Vaidic Aryans as in the later Pauranic narratives, mention is made of Budha, the "wise," one "learned in the Secret Wisdom," who is the planet Mercury in his euhemerization. The *Hindu Classical Dictionary* credits Budha with being the author of a hymn in the *Rig Veda*. Therefore, he can by no means be "a later fiction of the Brahmans," but is a very old personation indeed.

It is by enquiring into his genealogy, or theogony rather, that the following facts are disclosed. As a myth, he is the son of Tara, the wife of Brihaspati, the "gold-coloured," and of Soma, the (male) Moon who, Paris-like, carries this new Helen of the Hindu sidereal kingdom away from her husband. This causes a great strife and war in Svarga (Heaven). The episode brings on a battle between the Gods and the Asuras. King Soma finds allies in Usanas (Venus), the leader of the Danavas;



and the Gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Sankara (Siva), who, having had for his Guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's " Angels—since one of his names is Jishnu, "leader of the celestial host." Both fight, as some Titans did against other Titans in defence of revengeful Gods, the one party in defence of Jupiter Tonans (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other in support of the ever-thundering Rudra. During this war, Indra is deserted by his body-guard, the Storm-Gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The Presiding Genius, or "Regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the Instructor or spiritual Guru of the Gods who are the representatives of the procreative powers. In the *Rig Veda*, he is called Brahmanaspati, the name "of a deity in whom the action of the worshipped upon the gods is personified." Hence Brahmanaspati represents the materialization of the "Divine Grace," so to say, by means of ritual and ceremonies, or the exoteric worship.

Tara, his wife, is on the other hand, the personification of the powers, of one initiated into Gupta Vidya (secret knowledge), as will be shown.

Soma is the Moon astronomically; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites. The Soma plant is the *Asclepias acida*, which yields a juice from which that mystic beverage, the Soma drink, is made. Alone the descendants of the Rishis,



the Agnihotris, or fire priests, of the great Mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a "new man" of the Initiate, after he is "reborn," namely once that he begins to live in his *astral* body; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that the real form. [The partaker of Soma finds himself both linked to his external body, and yet away from it in his spiritual form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually "as one of the Gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, Soma is the Fruit of the Tree of Knowledge, forbidden by the jealous Elohim to Adam and Eve or Yah-ve, "lest man should become as one of us"].

Soma was never given in days of old to the non-initiated Brahman—the simple Grihasta, or priest of the exoteric ritual. Thus Brihaspati, "Guru of the Gods" though he was, still represented the dead-letter form of worship. It is Tara, his *wife*, the symbol of one who, though wedded to dogmatic worship, longs for true Wisdom who is shown as initiated into his mysteries by King Soma, the giver of that Wisdom. Soma is thus made to *carry her away* in the allegory. The result of this, is the birth of Budha, *Esoteric Wisdom*,—Mercury, or Hermes, in Greece and Egypt. He is represented as "so beautiful," that even the husband, though well aware that Budha is not the progeny of his dead-letter worship—claims the "new-born" as his son, the fruit of his ritualistic and meaningless forms. [We see the same in the modern exoteric religions]. Such is, in brief, *one* of the meanings of the allegory—*Ibid.* pp. 522-524.